THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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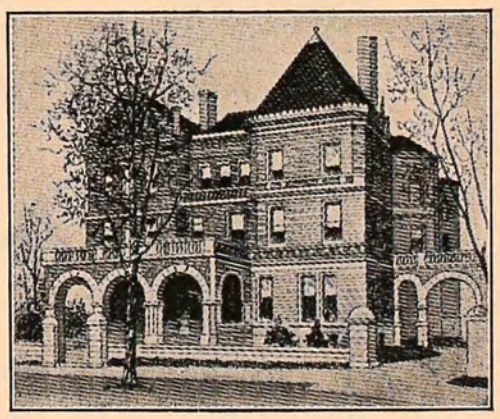

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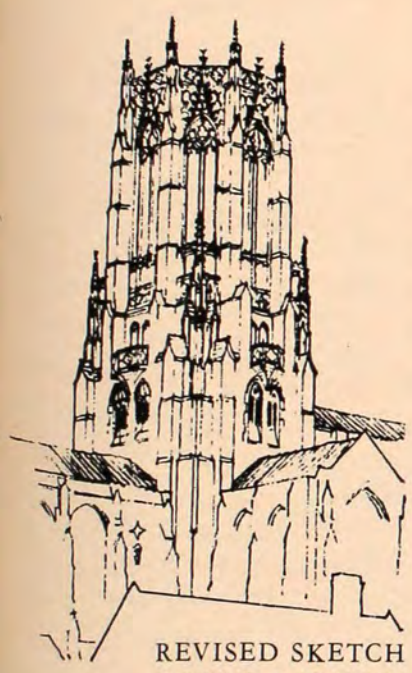

REVISED SKETCH OF THE LANTERN

A Cathedral or Bishop's Church is a chartered organization managed by a Chapter, consisting of clergy and laymen, serving without compensation, to assist and advise the Bishop in the physical and financial management of his Church, the Cathedral, or in Diocesan work, and a Spiritual Centre of the Diocese. The members of the Chapter are nominated by the Bishop, confirmed by the Standing Committee, and elected by the Convention.

The most vital part of the Cathedral organization is a group consisting of Bishop, Dean and Canons, to do spiritual work about the Diocese, holding services in the Cathedral, inviting eminent preachers to speak in the Cathedral, etc.

A Cathedral is not a Parish Church, does no parochial work, and sends no delegates to the Convention. The clerical canons, freed from parochial work, have greater opportunity to study, a much needed feature.

The beginning of any Cathedral, as the one for the Diocese of Pennsylvania, presents difficulties and is subject to misunderstandings and criticism, the progress is dependent upon the field developed by individually inspired churchmen of the Diocese. In the case of our Cathedral a beginning was made when a large bequest was made for a Memorial Lady Chapel, and the Cathedral is also the residuary legatee of the same estate. The Chapter gladly accepted the offer and thus made a step forward.

The Journal of the Convention includes the current financial statement of our Cathedral but, of course, without reference to the Cathedral being ultimately the beneficiary of a large estate.

The only appeal made by the Cathedral for money was years ago, for small amounts, through the Cathedral League, of which Mrs. Alexander Van Rensselaer was President. A recent appeal, made by the Bishop, owing to the many other drives at the time, and possibly because of the appeal of the Washington Cathedral, met with small response. Do the Washington, New York, Baltimore or Trenton Cathedrals adequately serve Philadelphia's needs? "Pennsylvania" days in the Cathedral in Washington with flag and banner are to be commended, but why not "Pennsylvania" day on the Cathedral property of the Diocese of Pennsylvania in Roxborough with our National Flag and our Diocesan banner, presented the Cathedral by the Colonial Dames, also Colonial Dames services and Cathedral League services. On former Diocesan Days on our own site, with merely an open-air service, there was an attendance of 1,000, more or less, sometimes including parents and children on a pilgrimage to property in which they considered themselves part owners.

A Cathedral is a democratic institution.

If each communicant of the Diocese would subscribe one dollar or more to the Cathedral League, the Cathedral could have a much more active influence. The income would stop the present annual deficit, and it would be possible to pay the salary of a resident on the property in the centre of the Diocese, who could not only conduct the services there, but do other Diocesan duties. The Chapter will welcome a request from anyone who desires to enroll as a member of the Cathedral League. Send your name and address to L. B. Runk, Treasurer, 1632 Chestnut St., Philadelphia.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

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Review of 152nd Annual Convention of the Diocese

The full text of the Bishop's Annual Message to the Convention, read by him at the Pre-Convention Missionary Mass Meeting on Monday night, May 4, is printed elsewhere in this issue.—Ed.

Stirred by the situation in the Mission fields of the General Church, the 152nd Annual Diocesan Convention on Tuesday, May 5th, in the Church of the Holy Trinity, gave unmistakable evidences of determination to rally the membership of the Church in this Diocese, under the leadership of the Bishop, to the support of the work being done by our Missionaries in all fields and to the whole Missionary Program of the General Church.

It was truly a Convention in which the missionary spirit held first place in the hearts and minds of the Deputies, both Clerical and Lay, and it was this spirit which stood out as the chief feature of the assembly. The whole tone and soul of the Convention, and of the great Missionary Mass Meeting the night before in the same Church, reflected the purpose and intention of bringing the leadership of the Diocese of Pennsylvania to the forefront in the nation-wide effort now being made to recover ground lost in the General Church's missionary work during recent depression years and, also, to contribute this same leadership in aiding to strengthen and advance the whole Missionary Program of the General Church.

Bishop Sounds the Note

The missionary note, which found its response in the Convention, was sounded by the Bishop in his Annual Message, read at the Pre-Convention Missionary Mass Meeting, and in the stirring address by Dr. Lewis B. Franklin, of the National Council, at this same meeting. In addition to the Clerical and Lay Deputies the Mass Meeting was attended by a large number of other members of the Church in the Diocese and, also, by visiting Missionaries who have been speaking in various churches throughout the Diocese since the latter part of April.

Closest attention was given to the Bishop's Message and to the address by the Vice-President and Treasurer of the National Council. In calling for the leadership and united efforts of everyone in the Diocese in support of the Missionary Program of the General Church, the Bishop said in part:

"We believe that the great work of the Church is that 'God's way may be known upon earth, His saving health among all nations.' Beautiful churches, fine music, good preaching all these are acceptable gifts to God, but the Great Commission to the Church is, 'Go ye into all the world and preach the Gospel to every creature.' We cannot postpone this for anything else. I wish that every pastor could grasp this great truth. If we could have the united effort of everyone we could put a new life and cheer into the missionary work of the whole Church. I want that all shall get the joy of working with God for the redemption of the world. There is no joy like it. To this great work and joy let us all consecrate ourselves anew."

Existing Situation Reviewed

Dr. Franklin's address, an abstract of which appears elsewhere under a separate caption, reviewed the financial situation with regard to the missionary work of the Church during the past few years, and was interspersed with vivid incidents of the courage, heroism and sacrifices of Missionaries in the field deprived of that measure of support due in sending them out to spread the Gospel of our Lord. Dr. Franklin praised the great contribution which Pennsylvania has given to the missionary cause during its long history and indicated the whole Church is looking forward to the leadership the Diocese is now giving in the existing situation. Dr. Franklin declared that the real answer to the situation was that the Church had failed to meet a difficult situation with harder work and intelligent planning.

"The Diocese of Pennsylvania is now doing that very thing in the movement now in progress here under the leadership of your Bishop and Executive Council," Dr. Franklin added, "and at the last meeting of the National Council the Bishops asked for copies of the plans which have been put into operation in this Diocese and these are already doing much to hearten our Missionaries in the field."

Names Research Committee

Immediately before that part of his Message where he made his call upon the Convention and the entire membership of the Church in the Diocese to consecrate themselves anew to the great work of the Church, the Bishop spoke of the missionary spirit in the Diocese of Pennsylvania as being one of which we may be justly proud. "In view of this, and to further develop this spirit," he added, "I have appointed a Committee on Missionary Research." The Bishop then announced the following as members of this Committee:

Chairmen: Rev. Charles W. Shreiner, D.D., and Mr. Spencer Ervin.

Chester Convocation: Rev. Richard T. Lyford and Mr. E. Osborne Coates.

Germantown Convocation: Rev. Wallace E. Conkling and Mr. Joshua Ash Pearson.

Norristown Convocation: Rev. James M. Niblo and Mr. William B. Read.

South Philadelphia Convocation: Rev. Howard R. Weir and Mr. C. C. Morris.

North Philadelphia Convocation: Rev. Franklin Joiner, D.D., and Mr. William White.

West Philadelphia Convocation: Rev. Granville Taylor and Mr. Edward C. Bendere.

Great Moment Arrives

The great moment when the missionary spirit of the Convention was made most evident came immediately follow-

ing the noon hour, after the Bishop had called the Convention to Prayers for Missions. The Report of the Field Department was the Special Order and the Rev. Dr. C. E. Snowden, Chairman of the Field Department, after submitting the Report by title, opened the way for a succession of brief and stirring Missionary addresses, beginning with the Bishop. With but two exceptions, the Rt. Rev. Thomas Casady, Missionary Bishop of Oklahoma, whom the Bishop had earlier invited to a seat in the Chancel, and Dr. Snowden, all the speakers were from among the Clergy the Bishop had named the night before as members of the Missionary Research Committee.

No one could avoid being impressed with the intense interest being manifested by the Convention in every word that was spoken. All the addresses, direct and to the point, were heard with the closest attention. It was clearly the high point of the whole Convention and when Dr. Shreiner, summing up the series of talks, called for the singing of the Doxology, the whole Convention arose, and as "Praise God From Whom All Blessings Flow" was sung with an earnestness and enthusiasm to the last word, a stillness came over the entire assembly as if the words which had been spoken and sung had touched the hearts of all. This was broken only when Dr. Snowden, in a voice that rang with sincerity and feeling, described the sacrifices which Missionaries are making in the field and told of one specific instance where lack of support had forced depriving a territory covering an area of more than 500 miles in Nebraska of the services of a Missionary.

Bishop Leads Speaking

Bishop Taitt, in opening the series of brief addresses, said he had been a member of the Convention for 53 years. In all that time, he said, he felt the Convention had never failed to come together in doing its part for the Missionary work of the Church throughout the world. 'We want now at this time," the Bishop added, "to live up to our reputation as the great Missionary Diocese of the Church."

"We are nearest to God when we forget ourselves," said the Rev. Howard R. Weir, Rector of the Church of the Holy Trinity, when he arose to speak following the Bishop. He told of the dread with which he faces the thought there might be one member of his congregation who might say "I don't believe in Missions," and he told the Convention his whole aim was to make Missoins known to his people. He wondered what would be the outcome if, when one of his people facing God might say to Him, "Why I never heard anything about Missions," and God would say to that soul, "Who was your Priest?"

The Rev. Granville Taylor, Dean of West Philadelphia Convocation, the next speaker, brought his address to a close with a ringing call for "a five-year truce against condemnation and criticism of the National Council's missionary efforts."

"The greatest job before all of us," Dean Taylor said, "is the Missionary work of the Church. No business house in the world can hope to succeed whose salesmen go about finding fault and criticizing its policy. Such a business would end in bankruptcy. If any man feels the Missionary work is not being done right by our men in the field I say let him resign his Parish and offer himself for Missionary service. We need to change our whole attitude towards Missionary work to one of co-operation. I don't see how anyone can justify criticism unless he is willing to offer hmiself."

The Rev. Richard T. Lyford, Rector of St. Asaph's, Bala, said that although he had felt that some Parishes were called on to do more than their share on account of some who did not pay their quotas, nevertheless he was convinced the cause of Missions was vital to the continuance of the Church, and he knew his Parish would do all that it could to further it.

Urges Utmost Efforts

The Rev. Wallace E. Conkling, Rector of St. Luke's, Germantown, said we need to inquire into the validity of the cause of Mission and the need for them. In the short time taken by Fr. Conkling he made a strong appeal to all to do their utmost in supporting the Church's Missionary Program.

It was at this point that Bishop Casady was asked to say a few words. His address marked a high point in the hour as he gave a description of the early struggles and difficulties in the Missionary field of Oklahoma, when the Missionaries of our Church were persecuted and Churches were burned, and then of the advance which has since been made.

"Today in Oklahoma," the Bishop added, "our Clergy and our Church is looked up to and respected everywhere. The Missionary field is not to be viewed as so many miles of territory. It is not a region of mountains and plains, of valleys and prairies. It must be recognized as people and souls. We need your confidence, your prayers and your aid."

As evidence of the fruits of Missionary aid, Bishop Casady sent a thrill through the Convention in the announcement, "Because of what has been done through your support I say to you that Oklahoma is ready to announce at the next General Convention in 1937 that it will assume the status of a self-supporting Diocese, and it will become its duty to take its place among the other Dioceses in support of the work in Mission fields."

Dr. Shreiner Sums Up

It was at this point that Dr. Shreiner was called forward and he told how the National Council is counting upon Pennsylvania's leadership. He expressed his confidence that the Missionary movement now going on in the Diocese, leading to the Whitsunday Offering, will witness one of the greatest revivals of Missionary interest in the Diocese. Dr. Shreiner told of the new courage that had come to the National Council and the General Church through Pennsylvania's pledge to give the entire Whitsunday Offering to the National Council in fulfillment of its pledge. The Dean also paid a tribute to the great results which have been accomplished by the Diocesan Contributors. It was here that Dr. Shreiner called to the Convention to sing the Doxology.

Apart from the deep Missionary spirit which was the dominating feature of the Convention, most of the remaining period of the session was occupied with matters largely of a routine nature. One of the first disposed of outside of routine was unanimous approval of the recommendation submitted in the Bishop's Message from the Bishop White Prayer Book Society for the Commemoration in 1937 of the One Hundred and Fiftieth Anniversary of the Consecration of William White to the Episcopate in Lambeth Palace. The Bishop had said in his Message that he would gladly approve the Commemoration and would appoint a Committee for that purpose. The Bishop named the following as members of the Commemoration Committee:

Clergy: Rev. George Herbert Toop, D.D.; Rev. Frank L. Vernon, D.D.; Rev. Edward M. Jefferys, D.D.; Rev. James A. Montgomery, D.D. The latter is Convener.

Laity: Messrs. Samuel F. Houston, William Ives Rutter and C. C. Morris.

Salaries and Pensions

Interest in the work being done by the Commission on Clerical Salaries and Pensions was demonstrated in no uncertain manner, when the Chairman, the Rev. Francis C. Hartshorne, in submitting the Report of its work, informed the Convention the Commission could not guarantee to keep the salaries at a minimum unless it was permitted to assess $16,000, an increase of $1,000 over the total authorized by the last Convention. The Rev. Dr. Mockridge immediately moved the increase be allowed, and the Convention, without a dissenting vote, gave its approval.

Reviewing the year's work Mr. Hartshorne complimented the Vestries generally for their co-operation and their response in the payment of Sustentation and Pension Fund assessments. It is interesting to note also that the Church Pension Fund officers, from their headquarters in New York, expressed to the Commission their appreciation of the spirit with which the Diocese is co-operating in keeping Pension premiums paid up.

Mr. Hartshorne, in presenting the Report, also spoke of several instances where Vestries are paying pension premiums regularly and, at the same time, their Rectors, through no fault of their own, have pension arrearages dating from years previous to their entrance into the Diocese. This Mr. Hartshorne said, will seriously impair protection for such Rectors and their families. He suggested that in these cases Vestries might co-operate with the Rectors in remedying the situation. He suggested also that when Clergymen are called as Rectors that Vestries inquire into the matter of their standing with the Pension Fund and arrange for the removal of such arrears.

"It might be worth while," the Commission stated, in concluding its Report, "to repeat the statement made last year that the work largely maintained by the contributions of the Parishes to the Sustentation Fund is carried on in twenty-one Parishes and ministers to more than 5,500 communicants and more than 2,500 children, a larger group than that of not a few Dioceses."

Strengthen Financial Safeguards

The Convention gave close attention to the Report of the Special Committee on Financial Safeguards, which was submitted by its Chairman, Mr. Spencer Ervin. Unanimous approval was given to the Committee's recommendation that two new sub-sections be added to the existing Canon, "On Business Methods in Church Affairs," the form of the new legislation having been approved by the Committee on Canons.

This Special Committee, it will be recalled, was appointed pursuant to a Resolution of the 1934 Convention. Its inquiry at that time was limited to "non-Parochial Institutions, Societies, Committees and other organizations operating in the Diocese under the auspices of the Protestant Episcopal Church." After a year of inquiry and study the Committee submitted a Report at the 1935 Convention, which resulted in that Convention approving the addition of new Sections in the Canon, requiring non-Parochial organizations operating under the auspices of the Church in this Diocese, other than those already established pursuant to Canon or dependent upon Convention, to conform to such financial safeguards as may be prescribed by Canon or determined by the Executive Council of the Diocese.

Instead of discharging the Special Committee upon the conclusion of that work, the last Convention continued the Committee with instructions "to consider and to recommend, if they deem it expedient, similar recommendation in regard to Parochial Finances." It was the result of this assignment of duty which brought forth the two additional sub-sections at this year's Convention and their adoption by Convention.

Text of New Sections

The first of the new sub-sections reads as follows:

"Every Parish in Union with the Convention shall conform to such regulations for the safeguarding of securities, the protection of current funds, the supervision of investments, the auditing of accounts, the making and filing of the Parish Reports, required by XV, Sec. 1, and such other financial safeguards and practices as the Convention, by Canon or Standing Resolutions, may from time to time enact."

The second new sub-section reads:

"Provision shall be made in the Convention Fund for the services necessary for the execution of this Section and of Sections II and III of this Canon."

The Report of the Special Committee was signed by all its members. In addition to the Chairman, Mr. Ervin, they included the Rev. Lewis G. Morris, the Rev. Howard R. Weir and Messrs. Samuel F. Houston and Henry R. Robins.

In submitting its recommendations the Report said in part:

"Proper financial practices by religious organizations can be ensured only by supervision. This is the theory implied in the Canonical provisions which the Convention of 1935 adopted to govern organizations other than congregations (that is, other than Parishes and Missions). No matter how excellent the financial safeguards in effect by some organizations at all times and by some at other times, there will be instances where improvement is desirable. The desired improvement is ordinarily easy to obtain when there is someone to point out of what it should consist."

The Episcopal Fund

In addition to the Canon "On Business Methods in Church Affairs" the Convention made a slight change in the wording of the Canon relating to the Episcopal Fund. The Chairman of the Committee on Canons, the Rev. Mr. Hartshorne, reported confusion had arisen in the minds of some over the use of the words "Episcopal Fund," being given to the permanent funds managed by the Trustees, from which the income only is paid for the support of the Episcopate, and the use of these same words for the other monies which are raised each year by assessment and all of which is applied for the support of the Episcopate.

As amended the fund being managed by the Trustees hereafter will be described as "The Permanent Fund for the Endowment of the Episcopate" to differentiate it from the sum raised by assessments.

Without any debate the Convention also adopted a Resolution for the appointment of a Committee of Seven to consider and report at the next Convention on the status of Missions and Missionaries and the question of giving lay representatives of Missions the right to vote. The Resolution will serve to bring forward again, after a lapse of some years, the question of according the right to vote to lay representatives of Missions. When this was before the Convention some years ago it was disposed of by permitting a lay representative from a Mission to have a seat but no vote in Convention.

The Resolution which brings the subject forward again was offered by the Rev. Mr. Hartshorne. Under existing conditions, Mr. Hartshorne said, there are some 9,000 members of Missions who are wholly disfranchised by having no right to register their opinion through their lay representatives not being clothed with the right to a vote in Convention. The Bishop is asked to appoint the Committee.

Commends Galilee Director

Just before the hour of adjournment the Rev. Dr. Washburn directed the attention of the Convention to the work being done at Galilee Mission under the leadership of Mr. George W. Wilkins, its Executive Director, and of the great services which this work for men and boys is doing in the old Tenderloin section of the city, and also for the mothers and children of the neighborhood through the Mission Sunday School and the Mothers' Meetings.

Dr. Washburn told of Mr. Wilkins' success in securing the services of forty-nine teachers ni the Public Schools as volunteers to help him in the work with the mothers, and he pointed out the degradation and the drunkenness against which Galilee Mission has to contend, with 276 taprooms in operation in the two police districts and with cigar stores on Sunday selling bay rum and a decoction known as "alky-wash."

The Convention gave its unanimous approval to a Resolution offered by Dr. Washburn, directing the Department of Christian Social Service and Institutions of the Diocese to report these conditions to the proper municipal authorities.

FELLOWSHIPS OF DIOCESE PLAN SERVICE PROGRAM FOR SEAMEN'S INSTITUTE

In addition to being busily engaged in completing plans for the Annual Young People's Fellowship Diocesan Convention, scheduled for Saturday, May 16th, members of this organization, through their Missionary Service Committee, also have been extending their program of being at the service of Diocesan institutions, by including the Seamen's Church Institute.

Reports have come of this Committee's co-operative service with the City Mission, indicating that the plan set forth in some detail in the April issue of THE CHURCH NEWS is being adhered to by the Fellowships.

A visitation to the Seamen's Church Institute was made on Monday night, April 27th, by about fifty members of the Committee. They were welcomed by the Rev. P. R. Stockman, who gave the young people a detailed history of the Institute, its aims and purposes. Each member of the Committee received a typewritten list of suggestions for religious and social service which the Fellowships can give. After an inspection of the Institute the young people held a meeting and appointed a committee to allocate among various Parish Fellowships the service suggested.

This committee comprises Martha Mercer, St. George's, Ardmore; Lila Clampfer, St. Mary's, Ardmore; Dorothy Reitz, St. Michael's, Yeadon, and Pierson Hardee, St. Stephen's, Norwood.

The services which Mr. Stockman suggested included the following:

1. A Sunday evening once a month from October to April be Young People's Fellowship Night. A group to act as a choir or take the whole service, providing the speaker, etc.

2. A Friday evening once a month from October to April for giving of plays in the Auditorium.

3. A Benefit under the auspices of the United Fellowships, or some particular Fellowship, be planned once or twice a year.

4. Fellowships collect books and magazines and men's clothing.

5. Fellowships consider occasionally inviting one or more seamen to their meetings on Sundays or some particular occasion, either to have the seamen participate in the program or just for the sake of giving a social contact.

6. Fellowships invite members of the Institute staff to show pictures of the work or otherwise describe it at some of their meetings.

For the Fellowship Diocesan Convention on May 16th a number of Conferences was scheduled. At the Dinner at 6.30, Bishop Taitt and the Rev. Dr. G. Warfield Hobbs, Executive Secretary of the National Department of Missions and Editor of *The Spirit of Missions*, were the special speakers.

The Convention was held in The Christian Association of the University of Pennsylvania, 3601 Locust Street. Conference leaders included Mr. Hesser Clapham, Rev. Dr. Leicester C. Lewis, Rev. H. Cresson McHenry, Mrs. Frank Bonynge. Mr. John Fischer acted as Toastmaster at the Dinner.

Abstract of Dr. Franklin's Address at Mass Meeting

Dr. Lewis B. Franklin, Vice-President and Treasurer of the National Council, in his address at the Pre-Convention Missionary Mass Meeting on Monday night, May 4th, in the Church of the Holy Trinity, made a strong appeal for giving information concerning the work which Missionaries are actually doing in the Mission fields.

Declaring there is something new going on all the time in the Mission fields which our people ought to know about and want to know about, Dr. Franklin gave vivid pictures of work in rural Japan, among laborers in the cane fields of Havana, and on behalf of the Negroes of the United States in the Schools conducted by the American Church Institute. Illustrating the value of Missionary work, Dr. Franklin told of an incident in the early Missionary life of the late Bishop John McKim, and its sequence years afterwards.

"As a young Missionary he was sent to a remote place in Japan to minister to a single Japanese Christian. Here he was subjected to all sorts of indignities and was actually stoned, but he stood his ground. Many years later, when he was a Bishop, he was approached by a native Japanese priest.

"Addressing Bishop McKim, this Priest said, 'Bishop, I don't suppose you remember me.'

"'No,' was the Bishop's response, 'I can't say that I do.'

"To this the Japanese Christian Priest responded, 'Well, Bishop, I was one of the boys who stoned you when you came to where I was living years ago'."

Dr. Franklin, in his address, gave a clear and convincing review of the financial situation with regard to the Missionary work of the Church during the past few years, and pointed to the way out.

He reminded the Convention that for a number of years the Church was operating on a budget of $4,225,000 for its world-wide Missionary work. In 1934 the General Convention, under the pressure of the economic situation and declining gifts, adopted a budget of $2,700,000. Even this was far above present giving, and the Convention therefore adopted also an "EMERGENCY SCHEDULE" of $2,313,115.

"This minimum budget," he added, "was only met through special gifts of more than $100,000, but the year 1935 was closed without any addition to the deficit." Dr. Franklin then expressed his opinion that the falling off in Missionary contributions was due only in part to the change in economic conditions. He stated that the per capita giving of the 1,400,000 communicants of the Church was only 90c per annum in 1935, and even the $1.70 average of the people of Pennsylvania was at the rate of less than 4c a week.

"Economic difficulties," he said, "do not account for MISSIONARY GIVING ON SUCH A PITIFUL SCALE AS THIS. I realize," he added, "that local debts have had an important influence. Here in the Diocese of Pennsylvania you borrowed to make good your obligation to the National Council. Many Parishes have been burdened with local debts, and these obligations have seriously interfered with Missionary giving."

Dr. Franklin expressed the opinion that the real answer was that the Church had failed to meet a difficult situation with harder work and intelligent planning. In the year 1919 there was a great revival of Missionary interest and Dr. Franklin suggested that the Church has been running on the momentum of that movement ever since. He quoted statements from the 1934 Journal of the Diocese of Pennsylvania which showed that out of 214 Parishes and Missions only sixty-six reported that they had held a thorough every-member canvass in the previous year.

"Because we have not continued our Missionary education," he declared, "our people have more and more thought of the Missionary work of the Church simply as some indefinite undertaking for which they were asked to pay. Their interest in the actual work has not been sustained by a continuous program of education. In the last few weeks, the National Council has had a striking demonstration of how the people will respond when they know the need. And you in Pennsylvania, under the leadership of your Bishop and Executive Council and the others associated with them, are pointing the way to victory."

The great thing in this world is not so much where we stand as in what direction we are moving.—*Exchange.*

Illustration of Work Enlarged Property Dept. Is Doing

Following is a report submitted to the Diocesan Department of Property. It is presented here as an illustration of the work upon which the Department is engaged since the Executive Council enlarged its membership and extended its duties to include supervision of all real estate in which the Diocese has any financial interest.

This report, under date of April 7, gives the mortgage and tax status of the Mission properties in the Chester Convocation. It was submitted by Mr. Freas B. Snyder, who represents the Chester Convocation on the Department, and to whom is referred all real estate matters in that Convocation designated by the Executive Council as coming under the supervision of the Department of Property.

"The data submitted," Mr. Snyder states in the report, "was in large part gathered with the co-operation and assistance of the energetic and competent Dean of the Convocation, the Very Rev. Charles W. Shreiner, to whose methods, example and very evident hatred of permanent debt much of the excellence of the showing may be attributed.

MORTGAGE AND DEBT REDUCTIONS

	1931	*1936*	*Reduction*
Holy Sacrament, Highland Park:			
Mortgage debt	$17,000	$17,000	.....
Floating debt	20,000	14,800	$5,200
St. James, Prospect Park:			
Mortgage debt	$14,500	$10,500	$4,000
Floating debt	200	475	275 inc.
Trinity, Collingdale:			
Mortgage debt	$14,800	$11,000	$3,800
Floating debt	2,500	.....	2,500
Holy Comforter, Aronimink:			
Rectory, Mortgage debt	$8,500	$6,000	$2,500
New Church	.....	11,000	7,500
St. Faith's, Brookline:			
Mortgage debt	$7,500	$5,000	$2,500
New Parish House	.....	8,000	8,000
Redeemer, Springfield:			
Mortgage debt	$15,000	$13,200	$1,800
Floating debt	1,341	1,000	341
St. Cyril's, Coatesville:			
Building and Loan Association Mortgage reduced to $771.40.			

Continuing, the report states:

"The Dean generously credits these results to the work of the Women's Auxiliary of the Convocation. They give each year to a designated Mission $2,000 for the reduction of the mortgage debt with the understanding that the Mission so assisted will raise a like amount, resulting in a total reduction of $4,000 annually.

"Holy Comforter, Aronimink, has recently completed the second and essential stage of its building program, which gives it a Church for worship and in the basement a Parish House for work, and greatly reduces the heavy maintenance cost of the temporarily roofed structure. The Women's Auxiliary of the Convocation contributed $2,000, the Church Extension Fund $2,000 and Bishop Taitt $1,000 to this purpose. The congregation gave $1,000, plus furnishings, and made a loan of $4,000 on which they are paying $500 every six months.

"St. Faith's, Brookline, now has a property valued at nearly $30,000, on which there is a mortgage on the ground of $5,000. This achievement has been made possible through gifts of $3,500 by the congregation $2,000 from the Women's Auxiliary of the Convocation of Chester and $2,000 from the Church Extension Fund, as well as large gifts from other sources.

MORTGAGE DEBTS

"Other mortgage debts on Mission properties in the Convocation are as follows:

"St. Giles, Stonehurst $7,000
22,000

"St. Mary's, Chester 5,500*

"* The holder of this mortgage has requested periodical reductions, indicating that $100 each six months would be acceptable.

TAXES

"Only three Mission properties in the Convocation are reported as delinquent in taxes and one of these, St. Luke's, Chester, is not fairly listed. It has availed itself of the delinquent tax act, permitting the payment of delinquent taxes in five equal annual installments if current taxes due in prior years have been paid. The unpaid amount is $163.08, to be paid over the next four years at the rate of $54.36 per year. The Parish expresses confidence in its ability to pay its 1936 rate of $117.12 and the installment of $54.36, or $171.48.

"The only other unpaid taxes reported are:

"St. Cyril's, Coatesville	1935	$71.30
"St. Mary's, Chester	1934	16.17
	1935	16.19"

HOUSE OF REST MANAGERS EXTEND CORDIAL WELCOME TO MAY MARKET AND TEA

At the corner of Wayne Avenue and W. Haines Street, Germantown, is a large, old-fashioned gray stone house, with flower borders of pansies and roses, and green lawn in front backed by tall, stately trees and old-fashioned lilac bushes and the sweet-smelling shrubs of long ago.

This is the House of Rest for the Aged of the Diocese of Pennsylvania, of which Bishop Taitt is President. The President of the Board of Managers is Mrs. John Trevor Custis; Treasurer of Trustees, Mr. Samuel F. Houston; Treasurer of Board of Managers, Miss Edith A. Fell; Chaplain, the Rev. Edward H. Vogt. Trustees, beside the Bishop and Mr. Vogt, are Mr. William H. Du Barry, Mr. Clarence C. Brinton, Mr. Samuel F. Houston, Rev. Leicester C. Lewis, Ph.D., Mr. Robert T. McCracken, Mr. Reed A. Morgan, Mr. James Alan Montgomery, Jr., Mr. Louis B. Runk and Mr. Joseph C. Wagner.

There are twenty-six elderly women, beside the helpers, who need our care, love and support in the Home. To keep them in comfort and health, it requires one dollar per day.

The Home has had many friends in the past, but in these present days of anxiety we need many more to help us carry the burden of support. Dividends not paying, with high cost of living, have caused a deficit of $1,688.31. Will anyone help us in this serious situation?

All day of Thursday, May 28, the famous "May Market" in Vernon Park, Germantown, will be held, and our House of Rest will have a large booth of vegetables, eggs, honey, fruit and plants, brought freshly from the adjoining farms that very day. We are hoping for your patronage.

On Tuesday, June 9, the Board of Managers invites you to a Tea in the garden at the Home, 5919 Wayne Avenue, from 4 until 6 P. M. Will you come and visit the House of Rest, also bringing your friends? You will have a cordial welcome, as well as giving pleasure to the ladies, who love to receive visitors, especially Miss Scoville and Miss Hergesheimer, each of whom is over 91 years of age.

Checks can be made to Mr. Samuel F. Houston, 512 Real Estate Trust Building, Broad and Chestnut Streets, Philadelphia, or to Miss Edith A. Fell, 126 East Sedgwick Street, Mt. Airy, Philadelphia.

MARY ELOISE RUMNEY.

The Church News

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MISSIONARY RESEARCH COMMITTEE

It is seldom that there is any real merit in the multiplication of committees, for usually the already constituted ones if given a wider scope of operation would do all that is desired. However, in the announcement by the Bishop in his Message to the Diocesan Convention of the appointment of a Committee on Missionary Research, we find an outstanding exception to the general rule. This Committee, comprising the Rev. Messrs. Charles W. Shreiner, Richard T. Lyford, Howard R. Weir, Wallace E. Conkling, James M. Niblo, Granville Taylor, Franklin Joiner and Messrs. E. Osborne Coates, Joshua Ash Pearson, William B. Read, C. C. Morris, William White and Edward C. Bendere, has truly been given a new assignment.

It is really something new in Committees, for it is more than a Committee. It is a MOVEMENT! There are no bounds in its latitude of observation. Its problem is as universal as the Christian's interest. This is as it should be.

Missionary work, to quote Bishop Casady of Oklahoma, is not miles, nor population, nor places, but souls. Therefore the assignment of study to this Committee is that of finding ways and means of interesting every member in the Church in the souls of people everywhere in the world.

The Diocese of Pennsylvania, with its long history of missionary interest and support, is the natural place in which such a movement should be born; and, while it is purely Diocesan, the possibility of its stirring up not only the Diocese but the Church in general, lies at its door. While the support of the missionary cause of the Church has been much reduced in the past few years, it is evident that the extent of the reduction was not due wholly to the financial depression. This statement is supported by Dr. Franklin, of the National Council, who maintains that if the people know, they will give. It seems to follow then that Missionary knowledge is the gyroscope which will keep the Church steady in times of stress and storm. This Committee is abundantly able to provide the knowledge that shall recapture the imagination and stimulate missionary interest.

There was a similar movement in the Province of the Southwest prior to the inauguration of the Nation-wide campaign in 1919. That movement inspired the Church to new efforts and attainment everywhere. There was an increased enlistment of persons for definite missionary work. There was a marked increase in giving for the support of the Church. The smallest Mission felt the effects of its forces. This movement was a call to judgment of every member of the Church to take a venture with God, and those who answered, experienced new life and power. It belonged, however, to the psychology of that day, and, like every movement has lost much of its first fervor, and the principles upon which the movement was founded were forgotten and only the technique of its application was remembered.

From that movement the present one will learn much. It will seek to bring back again the romance of victory, which has not been heard so clearly lately, and the creation of this Committee as a contribution of this generation and of this Diocese comes at a most opportune time. It is quite right to hope that this movement will go even further and do more than its predecessor. It appears to be an incontrovertible fact that the Church's business is not unlike secular business, though it is difficult to convince many people of the similarity. There appears to be a contradiction of terms to say that the Parish that gives most liberally for the extension of the Kingdom of God is none the poorer for what it gives outside of its own boundary. The similarity to modern business is in this application: the business that establishes itself in all parts of the world, has flowing back to it world resources. And it will be the pleasure of this Committee to formulate this truth to the acceptance of the minds of truly practical business men.

Time is truly a relative matter when we consider the eternal principles and spiritual operations. There is no age isolated from its preceding age and, in spite of the doctrine of Nationalism, there is no race wholly divorced from another race. The experience of humanity is one continuous story. Every generation participates in contributing to that record. The experience of the Church is like a great moving stream, with every race participating in and contributing to it. The Cross is a timeless fact in human history. Human need is also a timeless reality in God's love. The people of this Diocese have the rare privilege of helping to bring the cure for all mankind to mankind in need. The Governments of the world can no longer trust themselves to secure for the world peace and prosperity. Suspicion, greed, fear, selfishness and immorality are barnacles upon the ship of state, and it is almost providential that this Committee has been assigned to consider topics so vital to our human well-being.

Already has the Diocese reacted favorably to the first impulse of this movement, for on Whitsunday, in answer to an urgent appeal, the Church in this Diocese will make an offering as its response to the General

Church's need of $127,000. Such an effort will prove to be only of minor significance compared to the great plans of the future.

WELCOME THE DEMOCRATS TO OUR CHURCHES

Among the thousands of visitors to the Democratic National Convention, there will no doubt me many Episcopalians who will take time from their political and social activities to visit our historic Churches. To them it will be a lasting inspiration to stand in such sacred shrines as Old Christ Church and St. Peter's, as well as the new but no less impressive Washington Memorial Chapel at Valley Forge. To Church people of the Diocese it will be an excellent opportunity to show their customary hospitality. Though no definite organization may be necessary it would be helpful to the visitors if printed notices of Churches and their locations could be furnished. The traditional hospitality of Philadelphia can be depended upon to give our guests a hearty welcome, but should not cards be placed in the hotels inviting them to visit our Churches? Perhaps at Valley Forge a service could be arranged.

A THREE-HOURS SERVICE AT ST. GEORGE, ARDMORE

In response to requests from several of our Clergy whose interest had been aroused in the "Three Hours Service" on Good Friday in St. George's Church, Ardmore, by reason of favorable comment that had reached them, THE CHURCH NEWS asked the Rev. Frederick E. Seymour, Vicar of St. George's, for a description of the Service. Mr. Seymour graciously forwarded the following:

"It is probable that comparatively few people use the Book of Common Prayer on Good Friday. The Three-Hours Service, centered upon the Seven Words, has in most cases displaced the services which the Prayer Book provides for that day.

"Under a rubric in the former Prayer Book, such a service as The Three Hours was permitted, provided the liturgical services had been or were to be said. Consequently Morning Prayer was said, perhaps at 9 o'clock, and Evening Prayer perhaps at 4 o'clock, but few persons attended any service other than The Three Hours from 12 to 3.

"In the Middle West, a priest conceived the plan of using the liturgical services of Morning Prayer, Litany, Ante-Communion and Evening Prayer at the Three-Hour Service, and had much favorable reaction. For the past two years this has been the 'use' at St. George's Church, Ardmore.

"The Psalms and Lessons appropriate for Good Friday make an extremely devotional and impressive appeal. The responsive parts of the Services provide the desired participation on the part of the congregation, thus relieving the tenseness of the usual Three Hours. Furthermore, such a combination of Services requires only three addresses instead of the eight or nine shorter ones ordinarily given.

"Morning Prayer, with proper Psalms and Lessons from the Prayer Book Lectionary, with suitable hymns and an address, is said from 12 to 1.

"At 1 o'clock may be said The Litany, followed by the Ante-Communion. The Gospel of the Day continues the Story of the Passion commenced in the Second Lesson at Morning Prayer. After the Creed (which, according to the Rubric, may be omitted if deemed desirable on account of time) an address is given, followed by the Prayer for the Whole State of Christ's Church, and other devotions.

"At 2 o'clock, Evening Prayer is read, again with the appropriate proper Psalms and Lessons, addresses and devotions. The service terminates at 3 o'clock with the Benediction.

"In connection with each of the three services, very suitable collects and prayers to be found in the Prayer Book are used, so that no other book need be referred to.

"Many sequences for the addresses suggest themselves, *e. g.*, The World at the Foot of the Cross, The Man on the Cross, The Cross in the World—or The Sin of Man, The Atonement, The Kingdom of Heaven, etc.

"From the experience of two successive Good Fridays these liturgical Good Friday Services seem much superior than any 'Three-Hours Service,' such as is generally used."

REQUEST FROM A RECTOR

The following is published at the request of the Rector of a Parish in this Diocese who has a Candidate graduating from one of our Church seminaries this June. The Rector says the young man is deeply spiritual, very likable, and full of energy. His Rector would like to secure a Curacy for him under a Rector who looks on the Diaconate as a continued preparation beyond the seminary. The young man has been offered several positions outside this Diocese, but his Rector is anxious to keep him for his own Diocese. If any one has a position to offer the young man, he is requested to communicate with the Editorial Department of THE CHURCH NEWS at the Church House, and the communication will be referred to the Rector interested in the young man.

True wisdom lies in gathering the precious things out of each day as it goes by.—*Exchange.*

CONFIRMATION SCHEDULE FROM MAY 10 TO JUNE 28

May 10—Fourth Sunday after Easter.
A. M.—Wynnewood, All Saints.
Evg.—Eddystone, St. Luke.

May 13—Wednesday.
Evg.—Morrisville, Incarnation.

May 17—Fifth Sunday after Easter.
A. M.—Elkins Park, St. Paul.
P. M.—Willow Grove, St. Anne.
Evg.—Bristol, St. James.

May 21—Ascension Day.
Evg.—Phila., St. Alban, Olney.

May 22—Friday.
Evg.—Downingtown, St. James.

May 24—Sunday after Ascension Day.
A. M.—West Chester, Holy Trinity.
P. M.—Sleighton Farm.

May 29—Friday.
Evg.—Phila., Holy Redeemer.

May 31—Whitsunday.
A. M.—Radnor, St. Martin.
Evg.—Phila., St. Stephen.

June 5—Friday.
Evg.—Phila., Advent.

June 7—Trinity Sunday.
A. M.—Radnor, St. David.
P. M.—Great Valley, St. Peter.
Evg.—Phila., St. John Evangelist.

June 10—Wednesday.
Evg.—Phila., St. Barnabas, Kensington.

June 11—Thursday.
Evg.—Phila., St. Barnabas, Haddington.

June 14—First Sunday after Trinity.
A. M.—Lansdowne, St. John.
P. M.—Yeadon, St. Michael.
Evg.—Swarthmore, Trinity.

June 21—Second Sunday after Trinity.
A. M.—Concord, St. John.
A. M.—Rockdale, Calvary.
P. M.—Phila., St. Mary Annunciation.
Evg.—Brookline, St. Faith.

June 24—Wednesday.
Evg.—West Chester, Ascension.

June 28—Third Sunday after Trinity.
A. M.—Warwick, St. Mary.
P. M.—Compass, St. John.
Evg.—Honeybrook, St. Mark.

The wise man will banish the hurry habit and substitute peace and calm.—*Exchange.*

The Bishop's Annual Address To The Convention

The year that has passed has felt some slight financial advance. Business feels the improvement before it is manifest in Church and Charity. Many have gone so deeply in debt that it will take a long time to meet their obligations, and they feel that until that is done, it would be both foolish and wrong to give to other objects. A man approached to give to the Lord replied, "I cannot do it, I owe so much." His friend said, "But do you not feel that you owe something to the Lord?" To this he replied, "Perhaps I do, but He is not pressing me as hard as my other creditors." Yet, I believe that the Church has perceptibly felt the revival.

Parishes are meeting their obligations and the gifts to the Missionary work of the Church have considerably improved. We not only paid our full apportionment, but were enabled to deduct over $17,000 from our overdraft. More marked than our financial improvement has been the deepening of our spiritual life. The attendance at religious services during Lent and especially the vast congregations on Good Friday, and the large increase in the number of communions at our Great Easter celebration, speak eloquently of the power of the spiritual. It is also a great joy to see religious bodies outside our own Church observing the Lenten Season, and apparently receiving a great spiritual uplift.

This religious revival may not manifest itself in statistics. I hear of many Rectors who have taken large numbers of communicants from their lists because of removals. It should be the effort of every Rector to trace every communicant removing from his Parish, and urge upon him a transfer to the Church near his residence. Some Rectors are not only remiss in this duty but delay or neglect to send transfers when requested. Many are lost to the Church in this way. The Church is one great body, with many geographic centers to furnish opportunities for worship and service. Every member of the Church should be connected with and active in a Parish. In giving the statistics of our Church, we should be able to account for every communicant. There are thousands, I am sure, who are reported nowhere. Every Rector should feel responsible for each communicant until he has been located in another Parish.

Care in Removing Names From List of Communicants

There have been many events of interest during the past year:

Records Events of Interest During Year

On June 23, I preached the sermon on the 175th anniversary of Christ Church, Upper Merion.

On October 8, the Seamen's Church Institute celebrated the 10th anniversary of its present building.

On October 29, I preached and confirmed in St. Martin's Church, Marcus Hook, on the occasion of their 233rd anniversary.

On November 4, I dedicated Holy Comforter Church, Aronimink.

On January 1, I instituted the Rev. Wm. P. C. Loane as Rector of the Church of The Incarnation, Drexel Hill.

On February 5, I dedicated a building for the work of the Church Mission of Help. This building was the gift of a member of the Board of Trustees.

On April 5, I preached and confirmed and dedicated an Altar at St. Paul's Church, Doylestown.

On April 25, the Girls' Friendly Society celebrated its 50th anniversary. I attended the banquet and made an address.

On December 15, Christ Church, Upper Merion, dedicated the new Skinner Memorial Organ and on April 19 the Rev. James H. Lamb celebrated the 10th anniversary of his Rectorship.

Two memorial bells have been added to the chime of the Church of The Good Samaritan, Paoli.

St. Faith's, Brookline, has completed construction of a new building to be used as a Parish House. The growth of the Church School necessitated expansion. The new building has an auditorium for the Senior Church School, a Primary Room, Sacristy and office for the Priest in Charge. The basement has a large kitchen and seating capacity for over 200 persons. The congregation has paid all its expenses for the year and has in bank the balance of the $2,500 raised by it as its share of the cost of the new building. Funds are being raised for its complete equipment. All bills have been paid and with the aid of the Church Extension of $2,000 there was paid off the principal of the mortgage, leaving a mortgage of only $5,000 on a $25,000 property. The Diocesan Missionary group will hold its meeting at St. Faith's on Monday, May 18.

St. Faith Completes New Building

In Grace Church, Mt. Airy, there was dedicated an Indiana Limestone Lectern in memory of William F. and his wife, Annie I. Fell. Mr. Fell was for many years a Vestryman of Grace Church, a delegate to the Convention and a member of the Executive Council.

Almost the entire interior furnishings of the Church of The Holy Comforter, Aronimink, were given as memorials by members of the congregation.

A number of legacies were received by Churches and Institutions. Mr. Alba B. Johnson left $10,000 to the Seamen's Church Institute. Miss Letitia Murphy, Judge Beitler and Miss Anna C. Taylor left, respectively, $1,500, $1,000 and $200 to St. Matthew's Church, Philadelphia. Miss Blakiston left $1,000 to St. Thomas' Church, Whitemarsh. Legacies aggregating $20,000, viz., Robert Wetherill, $10,000; Richard Wetherill, $5,000, and Mrs. Fannie Lane, $5,000, have been left to St. Paul's Church, Chester. There were doubtless many bequests to other Parishes, which I hope will be added to their Endowment Fund for future security.

Legacies Received During the Year

Gloria Dei (Old Swedes) Church has instituted "A Garden of Memories." They are searching for families who had their beginnings in the early Swedish Settlement and whose forbears have been laid to rest in the Churchyard. From them they ask memorial plants to make the surroundings of the Ancient Church beautiful. It is a fine idea. The external surroundings emphasize the beauty and restfulness of this ancient "God's Acre."

The Chapel of The Holy Communion, Philadelphia, has had presented to it brass Communion rails in memory of Mrs. Martha Peoples. This Chapel will celebrate this year the 50th anniversary of the inauguration of the work in this district by George C. Thomas, and the Vestry of the Church of The Holy Apostles.

On June 16 Trinity Church, Swarthmore, celebrated the 40th anniversary of the Church and the 10th anniversary of the Ordination of its Rector.

On last Whitsunday the Church of The Annunciation celebrated the 50th anniversary of its first service in the present edifice. It is a delightful memory of your Bishop that as a young man he attended service here on that first Sunday. It was a joy to him to preach and confirm in this beautiful Church on the 50th anniversary of that day.

We have several Missions for the rescue and care of those who have fallen. One of our finest is Galilee Mission under the splendid and efficient care of George W. Wilkins, who has also had charge of The Shelter on Hamilton Street. His report for the past year is as follows:

Work of Galilee Mission Noted

The Galilee Mission was founded in 1897, its aim and purpose being an institution for the good of needy men. It furnishes meals and lodgings to destitute men; assists clients in obtaining employment; maintains separate quarters for homeless boys; chapel services are held nightly. It conducts weekly Sunday School for neighborhood children, and summer outings for children; provides for convalescent men from hospitals, and plans rehabilitation of handicapped men.

The Statistical Report for 1935 is as follows:

Chapel Attendance	31,860
Sunday School Membership	325
Sunday School Teachers	49
Sunday School Attendance	11,562
Meals Served	152,040
Lodgings	51,877
Pieces of Clothing Distributed	844
Employment Secured for	512
Private Rooms for Boys	28 daily

Situation at Philadelphia Divinity School

The Divinity School in Philadelphia has not reached a condition of safety. A considerable sum has been contributed and the School has been kept open for the benefit of those who had already begun their course. While not a Diocesan project, it has the great affection of the Diocese and most of its support is derived from here. When appeals are made to you for its support, I ask you to give a sympathetic hearing. Over a million and a half dollars is represented in its buildings and lands, and with present support it should become one of the greatest Schools of Theological learning in the country.

Development of the Cathedral

The Cathedral is also a subject that is before us. None but the younger members may see its completion. It is the work of generations; sometimes of centuries. Each generation, however, must have and do its part. We have completed one small section and it is worthy of the project. There are expenses, interest on mortgages, and care of the property, which must be met. We have started The Cathedral League, composed of those who contribute a small yearly sum to provide for its present needs. We want especially that it shall be remembered in your Wills when disposing of your worldly goods.

Bishop Satterlee declared that so many objections were made to the location of the Washington Cathedral that he was in despair. All said it was so far away from the population. The same was said of the New York Cathedral. The wisdom of these sites is now seen by all. With the growth of population, I have no doubt that when our Cathedral is ready for active use, men will see a like wisdom.

Endowments Needed for Our Charities

Many of our charities have endowments of long standing and no effort is made to increase them. Today the income is less and the demands upon them greater than at any past time. One of these is the Christmas Fund for old or disabled Clergy, their widows and orphans, and Deaconesses retiring on account of age or infirmity. The amounts given out have been greatly cut and the number receiving aid has been curtailed. In many cases there is considerable poverty among these widows and daughters. Formerly an offering was taken up every Christmas. This has been greatly neglected and last year the sum received was about $300. I want to make an appeal that those of considerable wealth give or leave liberal sums for this charity and that those who have little, will make a gift each Christmas to that Fund.

Silver Anniversary of "The Church News"

This is the 25th year of THE CHURCH NEWS, our Diocesan paper. I do not believe that there is a Church paper in the whole United States that excels it. It has been a great instrument of service, carrying both information and inspiration to our people. I wish that we could mark the completion of a quarter of a century with a doubling of the subscription list. I would like every communicant to be familiar with what it contains. I am sure it would make us more cheerful and more faithful Christians.

I am most happy to report to you the following

communication: At a meeting of the Board of Managers of The Bishop White Prayer Book Society, held on Thursday, April 16, 1936, the following action was taken:

Approves Celebration in 1937 of Bishop White's Consecration

"The Bishop White Prayer Book Society respectfully recalls to the attention of the Diocesan Convention the approach in 1937 of the 150th Anniversary of an event of major significance in the religious development of our Church and Nation.

"It was on February 4, 1787, in Lambeth Palace, London, that the Rev. William White, D.D., was consecrated Bishop by the Most Rev. John Moore, D.D., Archbishop of Canterbury, the Rt. Rev. Charles Moss, D.D., Bishop of Bath and Wells, and the Rt. Rev. John Hinchcliffe, D.D., Bishop of Peterborough.

"The extraordinary contribution which for forty-nine subsequent years this pioneer Bishop of the Anglican Succession in the New World made to our spiritual life locally and nationally, cannot be told too often or too convincingly to this confused generation.

"We, therefore, venture to recommend that this Convention request the Bishop of the Diocese to appoint a committee of five, with power to add to their number, and to take such action as they may find fitting, to appropriately celebrate this outstanding incident in our history."

I assure you it will give me great pleasure to appoint such a committee. The value of the Prayer Book as a Missionary Agency cannot be over-estimated. It has been left in lonely places and has provided both private devotion and public worship. For the life and labors of Bishop White and for his wonderful grace and virtue, we yield high praise and hearty thanks to Almighty God.

A very happy occasion to me was the 50th anniversary of my Ordination to the Priesthood on February 3. At Old St. Peter's Church, where I was ordained to the Priesthood, I celebrated the Holy Communion, with the Rector of St. Peter's as the Epistoler and the Rector of Christ Church, my early Church home, as the Gospeler. In the Chancel were the President of the National Council (Bishop Cook), and Bishop Sterrett, of Bethlehem. There was a large congregatoin of Clergy and Laity. The choir gave us such music as that choir alone can give. After the service the Clergy gave a lunch to the Bishop, and the choir presented a large basket of golden flowers emblematic of the golden anniversary. In the afternoon, in the beautifully decorated rooms of the Church House, a reception was given and over a thousand people were present. It was a very joyous occasion. At my own request no personal gift was made to me, but it was decided that for the rest of the year an opportunity be given to those who so desired, to contribute to the endowment of the Episcopate. This fund was to be known as the Bishop's Jubilee Fund.

Urges Episcopal Fund Be Augmented

Though our Diocese is over 150 years old, the endowment of the Episcopate is very meagre, and yields only about 1/6th of the expenses chargeable to that fund. The rest is raised by assessment. This makes quite a demand on many of the weaker Parishes. It is my earnest hope that a real effort will be made to augment this valuable fund.

Of the Missionary spirit in this Diocese we may be justly proud. In view of this, and to further develop this spirit, I have appointed a Committee on Missionary Research:

Names Missionary Research Committee

Chairmen: Rev. Charles W. Shreiner, D.D., Mr. Spencer Ervin.

Chester Convocation: Rev. Richard T. Lyford, Mr. E. Osborne Coates.

Germantown Convocation: Rev. Wallace E. Conkling, Mr. Joshua Ash Pearson.

Norristown Convocation: Rev. James M. Niblo, Mr. William B. Read.

South Philadelphia Convocation: Rev. Howard R. Weir, Mr. C. C. Morris.

North Philadelphia Convocation: Rev. Franklin Joiner, D.D., Mr. William White.

West Philadelphia Convocation: Rev. Granville Taylor, Mr. Edward C. Bendere.

Concerning the great missionary work of the Church, I said last year, "The fire of devotion still burns upon our Altar, and coals from that Altar have touched the tongues of most of our Clergy. Many sacrifices are made to do the Master's will. Let us see what greater sacrifices we can make, so that the first sign of financial revival shall be registered in larger gifts to the Master's service, and especially for the spread of the Master's Kingdom."

Appeals for Missionary Work of the Church

In our Diocese we are trying to do this, this year. We increased our promise from $125,000 to $135,000. Then, knowing there was $127,000 which must still be met, we assumed one-tenth of that, or $12,700, making our whole promise $147,700. In former years, in times of emergency, Pennsylvania has generally assumed one-tenth of the amount required. She does not want to break her record now. It is true that there has been a decline in her givings in the last five years, but her decline has been less than almost any other large Diocese in the country. Two years ago she gave only 70% of the amount asked of her, but this was by far the largest percentage of any of the Dioceses contributing over $100,000, the next highest percentage being 59%. We hope now to start a movement upward until we surpass the givings before the depression.

We believe that the great work of the Church is that "God's way may be known upon earth, His saving health among all nations." Beautiful Churches, fine music, good preaching, all these are acceptable gifts to God, but the great Commission to the Church is "Go ye into all

Calls for the United Effort of Everyone for Cause of Missions

the world and preach the gospel to every creature." We cannot postpone this for anything else. I wish that every pastor could grasp this great truth. Our Convocation meetings thrill with missionary zeal. Our Deans are most faithful and conscientious. Some of our Parishes very much over-subscribe the amounts asked of them. If we could have the united effort of everyone we could put a new life and cheer into the missionary work of the whole Church. The National Council is sending us speakers so that every Parish can get the story from those who have been in the work. We will again appeal to a group of people whom we term "Diocesan Contributors." They have already contributed their share to their Parish apportionment and do not want to deprive or excuse others of their privilege and duty to give. It has been foolishly said that these contributions weaken the Parish. Nothing is farther from the truth. They strengthen the Parish. When the amount asked is contributed, it sometimes happens that no further effort is made, and many who should and would contribute are not appealed to. There always were such Diocesan Contributors. At one time, one man made up the deficits. In Bishop Garland's time there were about fifteen, and he left no record of their names. Last year about 500 sent contributions. We trust the number will increase and that with the returning tide of financial improvement the amounts may be even larger.

I want that all shall get the joy of working with God for the redemption of the world. There is no joy like it. To this great work and joy let us all consecrate ourselves anew. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord, Jesus Christ.

"Faithful is He that calleth you, Who also will do it."

CONFIRMATIONS, MARCH 25 TO MAY 13, INCLUSIVE

March

25.	St. Mary, Chester	7
25.	Redemption, Phila.	26
26.	St. Paul, Chester (including 1 for Incarnation, Drexel Hill)	49
27.	St. Stephen, Bridesburg	14
29.	St. Stephen, Phila.	14
29.	St. Mary, Ardmore	43
29.	St. Luke - Epiphany, Phila. (Including 2 Received; 10 for St. James, Phila., and 6 for St. Mary, Hamilton Village)	28
29.	Atonement, Morton	3
29.	Epiphany, Sherwood (Including 2 Received)	36
29.	Calvary, Phila.	8

April

2.	Holy Comforter Chapel, Phila.	9
4.	St. Mary, Wayne (Including 2 for St. James, Prospect Park)	11
5.	St. Peter, Phila.	25
5.	St. Paul, Doylestown	21
5.	Resurrection, Phila.	14
8.	Incarnation, Drexel Hill	15
11.	St. Mark, Phila. (Including 1 for St. John, Cynwyd)	13
12.	Christ, Phila. (Including 3 Received)	34
12.	Gloria Dei, Phila.	12
12.	Holy Sacrament, Highland Park	13
13.	Bishop's Chapel, Church House, for St. Paul, Chestnut Hill	4
19.	Our Saviour, Jenkintown	35
19.	Advent, Kennett Square	7
26.	Good Samaritan, Paoli	21
26.	Ascension, Parkesburg	3
26.	Trinity, Coatesville	9
26.	St. Cyril, Coatesville	4
27.	Bishop's Chapel, Church House, for Good Shepherd, Germantown, 1; for Grace, Mt. Airy, 1; for St. Timothy, Roxborough	3
27.	Eastern State Penitentiary	11
30.	St. Andrew, Somerton	5

May

3.	St. Paul, West Whiteland	9
3.	Redeemer, Bryn Mawr	13
3.	Good Shepherd, Rosemont	12
10.	All Saints, Wynnewood	22
10.	St. Luke, Eddystone	12
13.	Incarnation, Morrisville	

LAYMEN'S RETREAT

On the week-end of May 1st to May 3rd, a Laymen's Retreat was held at the farm of E. Leroy van Roden (a member of the Vestry of the Christ Church at Media), located near New London, Chester County. Fifteen men attended this Retreat. The Retreat was organized by the Rev. Thomas Burgess, Rector of All Hallow's Church, Wyncote, Chairman of the Retreat Association for this Diocese. The Conductor was Rev. William Chalmers, O.H.C. Weather conditions were perfect and the men who attended the Retreat are looking forward to having similar opportunities frequently in the future.

THIRTEEN OF BOY CHOIR IN CONFIRMATION CLASS

The Church News' attention has been drawn to an interesting detail at the Confirmation service in St. Andrew's Chapel, West Manayunk, on Sunday evening, March 22, when a class of twenty-two was presented to the Bishop by the Rev. Hugh L. Willson, Vicar of the Chapel. In the Confirmation class, thirteen were members of a newly organized Boys' Choir. It is also interesting to note that the members of the Choir by their own efforts raised the money for their cassocks and cottas. St. Andrew's is a Chapel of St. Asaph's, Bala.

JULIA E. MASSEY

Miss Julia E. Massey died in the Good Samaritan Hospital at West Palm Beach, Florida, on March 26th, 1936, after an illness of seven weeks due to a fall. She was spending the winter in Florida.

Miss Massey, who was past seventy years of age, was connected for many years with the Divinity School of the Protestant Episcopal Church in Philadelphia, and was, therefore, well known to many of the clergy of the Church. She was buried from the Chapel of the Divinity School on March 31st, the Dean, the Very Rev. George G. Bartlett, D.D., officiating. Interment was in West Laurel Hill Cemetery. The pallbearers, all graduates of the School, were the Rev. John W. Norris, the Rev. Stanley V. Wilcox, the Rev. James M. Collins and the Rev. John R. McGrory.

She is survived by a sister, Mrs. John A. Crane, and several nephews and nieces. She was a sister of the late Dr. G. Betton Massey.

BISHOP AWARDS DIPLOMAS TO 34 HOSPITAL NURSES

Diplomas were awarded by Bishop Taitt to 34 graduates of the Episcopal Hospital Training School for Nurses at the Commencement exercises in the Hospital Chapel on Wednesday night, May 20. The Rev. Dr. Crosswell McBee, Rector of Old St. David's Church, Radnor, made the address. The music was under the direction of Horace A. Milling, organist of the chapel, assisted by Joseph Clifton, baritone, and choir of the Training School. A reception in the Nurses Home followed.

Missionary Education in the Church School

Many workers in Religious Education feel that the Church School Missionary Offering during Lent is a more worthwhile experience for boys and girls when their interest is centered in the missionary work in one country, and when it is related to the total life of the School. The following accounts by Directors of Religious Education in three different Schools indicate how this was done in the respective Schools.

St. Paul's Church School, Chestnut Hill, Studies Mexico

By Hilda Shaul, *Director of Religious Education*

This year at St. Paul's, Chestnut Hill, the Church School studied the work of the Church in Mexico beginning during the Epiphany season and continuing throughout Lent. For several weeks during Epiphany the services of the Church School were centered in the Church's work in Mexico. Stories were told such as that of Junipero Serra, the Mexican Missionary to California; talks were given, one by a teacher who had visited Mexico; another by an executive committee member just returned from Hayti; two plays were presented, one by the fourth grade on the appreciation of the Bible in Mexico and another by a seventh grade class showing how our money travels from our Parish to the Diocesan office, on through the National Council and finally down to Mexico. Missionary hymns, prayers and responses were used throughout these services.

For several weeks, too, many Church School classes studied Mexican life in their class sessions, exhibiting in the halls facts which they discovered. The classes collected from the community many objects made in Mexico and filled a museum case for the benefit of the School. They mounted pictures and colored maps of Mexico. They corresponded with a Missionary in Mexico, receiving replies from him to such questions as "Do Mexicans believe in Christ?" Each week the Student Council prepared and circulated a card with a prayer for some special line of Church work in Mexico, a phrase telling what an amount put in offering boxes would do for work in Mexico, and a list suggested Lenten activities for the home, school, or Church. Some forty prayer books for Mexican boys and girls were made in homes during Lent.

On the Saturday of Passion Week, the Young People's group erected a Mexican Street Scene in the Parish halls, to which the Parish was invited. The scene included a Church interior into which one might go to pray for the work of the Church in Mexico, a market for Mexican hats, one for Mexican plants, one for Mexican glass, one for Mexican pottery, one for Mexican baskets. The materials worked out by the classes were also on display and a gallery arranged of pictures drawn by Mexican boys and girls at the Open Air School, Taxco, Mexico.

It was on Low Sunday at a special service that the Church School boys and girls presented their Lenten Offering, filing up to the Chancel and individually placing their offering boxes in Mexican baskets presided over by members of the Student Council in Mexican garb. And with this final act the Lenten offering was started on its way to Mexico and throughout the world.

A Mexican Fiesta at St. Mary's Church School, Ardmore

By Mary de G. Rogers, *Director of Religious Education*

During Lent this year our entire School, with very few exceptions, thought and worked and prayed and sang—Mexico. The decision to concentrate upon *one field* and to have the *whole school* spend the Lenten period upon this, setting aside regular work, had been reached at a faculty meeting the previous spring because of a feeling that Mission Study and the promotion of the Missionary Offering tacked on to regular curriculum activities turned the School more or less into a "three-ring circus."

For five Monday evenings before Lent, members of the Church School faculty met in a Mission Study Class on Mexico to prepare themselves to lead their classes during Lent. The Student Council, in discussing their part in the Mexican plans, suggested that each class might send a pupil representative to the study group and hence there were a number of boys and girls also at the last three sessions.

From the last meeting of this preparatory group came the suggestion that the Lenten period might culminate in a grand "Fiesta," to be given by the whole School in the week after Easter. This was submitted to the classes for their vote and was unanimously adopted. A Fiesta Committee of five pupils, with two faculty advisors, were charged with the responsibility of planning and steering the Fiesta.

It was decided that the Fiesta should be primarily an educational affair, a sharing by classes with each other and with all who might attend of such new knowledge, interest and pleasure as they might have gained from their study and work. Such money-making projects as might be introduced were to be Mexican in character and must contribute to the spirit of Fiesta, so dear to all native hearts.

With this statement of purpose, the Fiesta Committee issued an invitation to every class to decide what, if anything, they would like to do. No class was required to take part, but over one hundred and fifty members of the School actually participated in some way in the final effort, with practically every class represented.

Space does not admit details of development, but a description of the "Fiesta" itself will give indications of these. For the three weeks preceding our Fiesta Friday, gay and original mimeographed flyers, produced and run off by the Publicity Committee, accompanied the weekly Bulletin into the Parish homes. An "hour's program of interest and entertainment'" (for which no charge was made, but at which an offering was received) was announced to be presented at 4 o'clock and again at 8 o'clock. An American dinner, served in a Mexican patio, and a market on the plaza, with many things to buy, completed the attractions.

The supper was a great success, managed and served by the tenth grade girls and twelfth grade boys. They transformed the Primary Room into a "patio" with gaily striped awnings painted on wrapping paper and suspended from the walls out over each table, with black iron balconies—also of paper—at the windows banked with flowers. The young people themselves added a most colorful note, the boys in white with red sashes and large black sombreros (also of paper and made by the Decorations Committee)—the girls in bright-colored skirts and sashes, white blouses and gay aprons made by themselves.

The auditorium became the plaza in a Mexican village—flower-banked balconies at each window, the market booths at one end set up under more colored paper awnings and on the stage some compo-board cactus and artificial

trees tied it into the plaza effect. So much for "local color," which really was color!

The youngest member of the Fiesta Planning Committee acted as master of ceremonies and announced the "program of interest," which opened with "La Paloma," played by some girls and their music teacher, all in costume. A seventh grade class of boys told of the work of our Church in Mexico, illustrating with a map on which Mission stations were marked with electric bulbs. In the afternoon the first graders sang a Spanish song, a second grade child recited, a third grade boy and girl gave a travel talk illustrated with posters they had made. Their place in the program in the evening was given over to a short movie film entitled "Our Mexican Neighbors." Another seventh grade class of boys had written a five-minute sketch showing the spirit of the people in regard to religion. The eighth grade boys contributed a Mexican broadcast, using an honest-to-goodness microphone and giving considerable information through interviews with different Mexicans! The program closed with a Spanish dance in costume by seventh grade girls and eighth grade boys.

The cake and candy booth was run by the Senior girls, peanuts were sold by another class, chocolade Mexicana by another, pottery and baskets and brushes made by different members of the School and some articles on consignment from a Mexican importer were sold by another group. The total proceeds, which were added to the Lenten Missionary Offering, amounted to about $150.

Apart from everyone's enjoyment of the evening—and it was a truly happy time for boys and girls and teachers and parents and friends—there were many values derived from this year's venture. The united concentrated study aroused a real interest and developed considerable information about Mexico and the people, the enthusiastic and splendid co-operation which produced the Fiesta was most worth while, the way in which this or that group accepted and discharged their responsibility was especially fine, and through it all the religious note and the Church's task in Missions was kept constantly to the fore.

A Study of the Negro at Christ Church, Philadelphia

By Helen C. Washburn, *Director of Religious Education*

Christ Church School undertook an experiment in Missionary Education this winter, which we have been asked to share with others.

As to time: There has been a growing feeling in our group that the Lenten emphasis with our boys and girls should be a deepening of the spiritual life, and a concentration of activities around the worship of the Church. Furthermore, we wondered why we had not been using the great Missionary message of the Epiphany season more effectively for the youth in our Church School. So it was decided to undertake our study in Epiphany, and to devote the whole teaching session to this effort.

As to subject: In recent years a variety of choice has been offered to the School, and each class has made its selection according to its interest. This year it was agreed that the whole School should embark upon a single subject. Four alternatives were presented for their choice, and the Negroes were chosen unanimously. Our teaching staff has recently and repeatedly been faced with problems of racial misunderstanding, because so many Negroes have moved into neighborhoods where our boys and girls live. They go to school together, play together, live next door to each other and have constant intimate contacts, which frequently produce unfortunate results. It was becoming evident that we all needed to discover and interpret the mind of Christ.

In presenting the subject to the School, many angles of approach and possible fields for study were listed, and the classes chose according to their interests. Some of the areas explored were: Negro friends, Negro-white relations in Philadelphia, the Negro in our neighborhood, in our Convocation, in industry, in worship, in music, Liberia, Ethiopia, the black race in the Bible, lynching, the American Church Institute for Negroes, etc.

Some of the interesting events which were shared in by various groups included:

(*a*) Visiting our School:
- Two outstanding Negro leaders at our Teachers' Meeting.
- Address by the Rev. Cyril Bentley and singing by the American Church Institute for Negroes quintette at our Church School Service, which initiated the study.
- Galilee Mission Negro Kindergarten as the guests of our Kindergarten at a regular session.

(*b*) Visited by our School:
- St. Thomas' Church by eighth grade girls.
- St. Christopher's Church by eighth grade girls.
- The Inter-racial Fellowship Church by Student Council and older young people.
- Mercy Hospital by seventh grade girls.
- Douglass Hospital by Student Council.
- Wharton Settlement by Student Council and Junior School.
- House of St. Michael and All Angels by the Primary.
- *Philadelphia Tribune* (Negro newspaper) by Student Council.
- Marion Anderson's recital by teachers.
- Anti-lynching meeting by Rector, teachers and older young people.

Some of the other activities in which various groups engaged included:
- Negro stories dramatized.
- Facts and stories about Negroes gathered to share with school.
- Tests taken.
- Plays written to dramatize varied interests.
- Maps and charts drawn.
- Construction of miniature moving picture.
- Prayer written for use in service.
- Scrap books made.
- Dolls, toys, etc., made for Negro Mission.
- Articles written for School Paper.
- Letters written to outside organizations to protest injustice.
- Many books and pamphlets read and shared.

The culminating event of this study occurred on Race-Relation Sunday, which fell on Septuagesima Sunday. That day we had a "Sharing Session" at which the whole School assembled and to which each class made a contribution summing up the results of its study. The fact that this event took place the day of the worst blizzard of the winter and that the attendance was at a surprisingly high level, testified to the interest on the part of all.

In evaluating the unit, both teachers and boys and girls bear enthusiastic witness to marked and effective changes in their own attitudes, greater understanding and deeper appreciation of the colored race, and a desire to see fair play and equal privilege granted to the Negro.

The Mission Study subject for next year is "The Negro in America." We hope for other Schools the enthusiastic interest which has been ours this year.

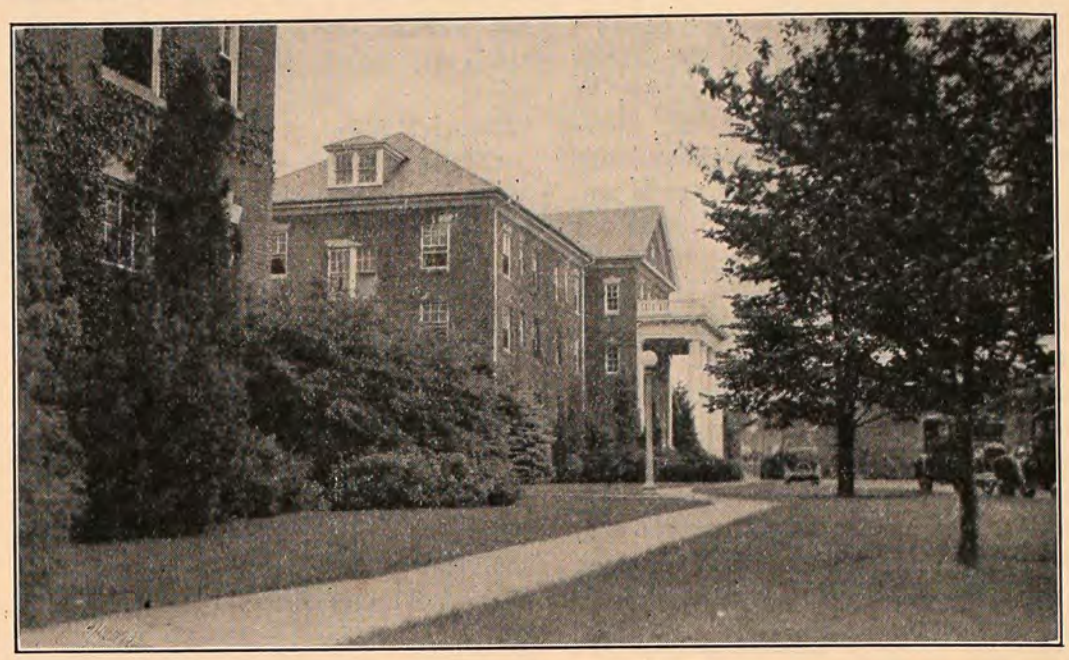
Church Summer Conferences for 1936

Bethlehem, Hawthorne Inn, Mt. Pocono, Pa.
June 21-June 26 ..... $13.50
Blue Mountain, Penn Hall, Chambersburg, Pa.
June 22-July 3 ..... $30.00
Ocean City, Maryland
June 28-July 3 ..... $14.00
Shrine Mont, Orkney Springs, Va.
June 22-June 27 ..... $9.50
Wellesley, Wellesley College, Mass.
June 22-July 3 ..... $40.00

The Summer Conference season is with us again! To those who have attended Church Summer Conferences in former years, the above places and dates are full of significance. It is hoped that this summer many new members may share in this happy experience. The following information may be of help in choosing the Conference best suited to one's needs.

The Bethlehem Conference, held at Hawthorne Inn, Mt. Pocono, is especially designed for the young people of the Church. For the second year Bethlehem is fortunate in having Mrs. John Loman, Instructor at Abington Friends' School, Abington, Pa., and Mrs. C. Stanley Rogers, Director of Religious Education at St. Mary's Church, Ardmore, for their leaders in Religious Education.

The Blue Mountain Conference, Penn Hall, Chambersburg, Pa., the General Conference nearest home, has a ten-day program of unusual interest. Planned as an advanced Conference, Blue Mountain has developed the Discussion Method, providing a "Work Hour" for each major course. Mrs. Grace Loucks Elliott will be the Educational Adviser and will lead a course in Creative Discussion. Dr. Zabriskie's course on "The Church, Its Task and Its Resources," will be pertinent to the Forward Movement. The Mission Study Classes will have as leaders, Dr. Franklin, "Missions at Home and Abroad," and Miss Leila Anderson, of the Woman's Auxiliary to the National Council, "The Negro in America and Negro-White Relationships." Rev. Dr. Don Frank Fenn, of Baltimore, will teach a course on Christian Doctrine. An excellent course in "Building Your Church School" will be conducted by the Rev. Ernest E. Piper, one of our Church's outstanding Religious educators. The Children's Conference offers an opportunity to children from the second to the sixth grades to share in a well-planned program of worship, work, rest and play. They will be in charge of a trained staff, under the direction of Miss Gwendolyn Miles, with the Rev. Howard R. Weir as Chaplain. Those attending the adult Conference and majoring in Religious Education have the privilege of observing in the Children's Conference.



The Dormitory at Penn Hall, Chambersburg, where the Blue Mountain Conference will be held.

The Ocean City Conference has a strong faculty. Bishop Cook will give a course on the Forward Movement. Miss Lindley will lead the Mission Study Class. Courses for Kindergarten, Primary and Junior teachers in the Church School will be led by Miss May Richardson, of Baltimore, Miss Florence Miller, and Miss Jennie Trapier, of Wilmington. Mss Mildred Brown will conduct the class in Religious Drama.

The Junior Woman's Auxiliary Conference will be held at Shrine Mont, Orkney Springs, Virginia. Mrs. John E. Hill, President of our own Woman's Auxiliary of the Diocese, will lead a course on "The Woman's Auxiliary and Its Methods." The Mission Study Class on Liberia will be led by Mrs. James R. Cain. Mrs. Beverly Ober will be one of the evening speakers, subject, "The United Thank Offering."

Wellesley, a General Conference, held in the College at Wellesley, Mass., offers the opportunity of attending its various Schools of Church Work: Christian Social Ethics, Church Music, Religious Drama, and School for Church Workers. The Rev. Dr. Norman B. Nash, Rev. Dr. Frederick Grant and Rev. William B. Spofford are teaching in the School of Social Ethics. Bishop Campbell, former Missionary Bishop of Liberia, will conduct a Normal Mission Study Class on "Whither Africa." Rev. Dr. Leicester Lewis, St. Martin's-in-the-Fields, Chestnut Hill, will lead two courses, one for the Clergy, "Development and Psychology of the Religious Life" and the "Historical Identity of the Episcopal Church." Dr. Lewis will also give some talks to the Clergy on "The Spiritual Preparation of the Priest." Miss Mildred Hewitt will lead a class in Religious Education, "Modern Methods in the Church School."

Programs and additional detailed information may be obtained at the office of the Department of Religious Education, Room 30 in the Church House.

KANUGA LAKE CONFERENCE TO HAVE ADDED FEATURES

Several new features have been added to the program for the ninth season at Kanuga Lake, Conference Center of the Episcopal Church, near Hendersonville, N. C., which will open on June 9th with a Retreat for Women.

A Midgets' Camp for girls of 10 to 12 years of age will be opened this year, at the same period as the Adult Conference, July 11th-25th, the camp to be held a quarter of a mile from the Inn, having its own dining room, recreations, classes and services.

A conference for college students has also been added to the program for the adult conference, none other but college ages to be permitted to attend the classes, which will cover such subjects as: "The Meaning and Purpose of the Christian Life," "Youth at the Cross Roads," "Spiritual Preparation for Marriage."

Outstanding among the leaders on the faculty at Kanuga Lake this season will be: The Rev. T. O. Wedel, Ph.D., Secretary for College Work; the Rev. Vernon McMaster, Secretary for Church School Administration; Miss Mabel Lee Cooper, Secretary for Teacher Training; Miss Dorothy Fischer, Secretary for Young People's Work, and Mrs. D. D. Taber, Field Secretary for the Woman's Auxiliary, all from headquar-

ters of the National Council, New York City. The Rev. Arthur Sherman, S.T.D., Associate Secretary of the Forward Movement Commission, will also hold a class, as will the Rev. Wallace E. Rollins, D.D., Dean of the Theological Seminary, Alexandria, Va. and the Rev. Charles L. Wells, Dean of the Theological Seminary at Sewanee, Tenn.

PLANS FOR 3-DAY CLERGY RETREAT, JUNE 23 TO 25, INCLUSIVE, ARE COMPLETE

The Rev. Thomas Burgess, Rector of All Hallow's, Wyncote, and Secretary for the Diocese of Pennsylvania of the National Retreat Association, announces that arrangements have been completed for a three-day Retreat for Clergy to be given June 23, 24 and 25 in this Diocese. The place will be the Valley Forge Military Academy at Wayne, Pa., which Mr. Burgess says is ideal for the purpose, as was shown by the inspiring Retreat held there last September.

The Rev. J. Wilson Sutton, D.D., Vicar of Trinity Chapel, New York City, will conduct the Retreat. Dr. Sutton, it is said, is a leader of experience and simplicity. The Retreat will begin with Dinner the evening before and end with Holy Communion the morning after. Full details may be had by getting in touch with Mr. Burgess. In announcing the Retreat and inviting the clergy to come, Mr. Burgess says the Retreat Movement is growing rapidly throughout the Church. It is an essential corollary, he says, of the Forward Movement, anl like it, is bringing together in deepening spiritual fellowship Churchmen of all types of Churchmanship. Experience has shown, Mr. Burgess adds, that a "Three-day Retreat" is the best for the clergy and that June is a suitable time.

BROTHERHOOD WEEK-END CONFERENCE FOR MEN

Details have been completed by the Diocesan Assembly of the Brotherhood of St. Andrew for the annual Week-End Conference for Men at Camp Bonsall, near Lewisville, Chester County, Saturday, July 11th, and Sunday, July 12th. Registrations for the Conference may be made through Mr. Albert E. Hurst, the Conference Chairman, by addressing him at 1512 South 56th Street, Philadelphia. The registration fee is $1.00, which should accompany the application. This fee will be credited against the Conference charges, and only $1.50 more need be paid upon arrival at Camp Bonsall.

The Conference will open at 2 P. M. on Saturday, July 11th. Beginning at 3 P. M. there will be a "Get Together" meeting, followed by opportunities for recreations, including baseball, volley ball and swimming. In the evening, at 7.15, Mr. Donald H. Williams, of St. Thomas' Church, Whitemarsh, will conduct a Conference on "Christian Discipleship; Its Power." At 9 P. M. there will be a "Camp Fire" meeting, and at 9.45 there will be a Preparation Service for the Holy Communion, conducted by the Rev. Robert P. Frazier, of St. Anne's Church, Willow Grove.

Mr. Frazier will be the Celebrant at the 7.30 A. M. Service of the Holy Communion on Sunday, and will also conduct the Service of Morning Prayer and preach at 11 A. M. Beginning at 2 P. M. Mr. Williams will be the leader of a Conference on "Christian Discipleship; Its Fields."

SUMMER SCHOOL PROGRAM OF THE ANGLICAN SOCIETY

Three of our clergy and one layman will be among the Lecturers at the Anglican Society Summer School, to be conducted under the auspices of the Philadelphia Chapter of the Society June 22-26, at Camp Nejeco, Mantoloking, N. J.

The Program provides for three Lectures daily from 9 A. M. to 12 Noon, and each afternoon for Conferences and recreation. Evening Lectures will be given also from 8 to 9.30. The Rev. Francis F. E. Blake, of the clergy staff of St. Mark's, Philadelphia, will lecture each morning on "Ceremonial of the Eucharist." Other Lecturers in the mornings and their topics will be: The Rev. Dr. Walter Lowrie, Canon of Trinity Cathedral, Trenton, N. J., "Doctrinal Background of Anglicanism"; the Rev. Philip Fifer, of Baltimore, on "Liturgical Principles Underlying the Book of Common Prayer." On Monday evening, June 22, the Rev. Dr. Henry R. Gummey, of the Philadelphia Divinity School, and the Rev. N. S. Howell, of Camden, N. J. will have "The Anglican Society" for their topic. The Rev. William P. C. Loane, Rector of The Incarnation Drexel Hill, will lecture on "Church Music" on Tuesday night. On Wednesday night the Rev. J. S. Dauerty, of Moorestown, N. J., will speak on "Liturgical Tendencies in the Presbyterian Church." On Thursday night, Mr. Clinton Rogers Woodruff, of St. Clement's, Philadelphia, and Chairman of our Diocesan Christian Social Service Department, will discuss "Social Service and Catholic Welfare."

The Valley Forge Conference for Young People

Announcement of this summer's Valley Forge Conference for Young People from 16 to 28 years of age, which had its inception a year ago under the direction of a group of our clergy in the Diocese, discloses a notable list of clergy who will conduct the courses offered. The Conference will again be held in the Valley Forge Military Academy at Wayne, the use of which has been graciously allowed by the officers, together with the many facilities which the academy affords for recreational activities.

The Conference begins with Supper on Sunday, July 12, closing after Breakfast, Saturday, July 18. The Rev. Wallace E. Conkling, Rector of St. Luke's, Germantown, is Dean of the Faculty, and the Rev. William P. S. Lander, Rector of the Church of the Good Shepherd, Rosemont, will again serve as Executive Secretary, and to whom all communications may be addressed by those desiring to be enrolled or desiring more detailed information. The total cost for the entire Conference, including registration, is $16. There are special rates for Day Students which Fr. Lander will cheerfully furnish.

The Rev. William S. Chalmers, of the Order of the Holy Cross, West Park, N. Y., will serve as Chaplain of the Conference. Courses offered and those who will conduct them follow:

Christian Sociology: Rev. Joseph F. Fletcher, Director, The School of Applied Religion and Priest-in-charge of St. Paul's Cathedral, Cincinnati.

The Life and Practice of the Early Church: The Rev. Dr. Howard Morris Stuckert, Rector, the House of Prayer, Branchtown, Philadelphia.

Capitalists and Reformers, Kings and Queens, Popes and Politicians (The English Reformation): Dr. Stuckert.

The Liturgy; Its Life and Spirit: Rev. Gordon Wadhams, Rector, Church of the Resurrection, New York City.

The Sacraments: Rev. Reginald Mallet, Rector, Grace Church, White Plains, N. Y.

Problems in the Life of Our Lord: Rev. Dr. Felix Cirlot, New York.

Church Music: Rev. Frank Leeming, Rector, St. Peter's Church, Peekskill, N. Y.

The Valley Forge Military Academy is sixteen miles from Philadelphia, close to the Lincoln Highway and the Pennsylvania Railroad. The buildings are modern and fireproof. Comfortable beds, two in a room, adjoining showers. There is a splendid athletic field and tiled swimming pool. Motor pilgrimages and evening programs will be included. The academy possesses a beautiful chapel. A dietitian will be in charge of meals and there will be a resident physician and nurse. The course will include also instruction in Serving and Altar Gulid Work.

BISHOP DEDICATES ALTAR AND OTHER MEMORIALS AT ST. PAUL'S, DOYLESTOWN

Bishop Taitt in his annual visitation to St. Paul's, Doylestown, for Confirmation on Palm Sunday, April 5, officiated at the Dedication of several memorials, comprising a new main Altar and Reredos, two brass Sanctuary lamps and a Cross and carved oak candlesticks.

The Altar and Reredos were installed as a memorial to Winfield Scott Donaldson, who died January 11, 1934, and left a bequest to the parish. Mr. Donaldson was a member of an old Doylestown family, one of whom was among the founders of the parish in 1848. The Altar and Reredos were designed by the Sotter Studios in Holicong, Pa. The Altar is of Mercer tiles, a famous product made in Doylestown. The color is terra-cotta with a Cross and an Alpha and Omega in colors in the center. The Reredos is of carved oak and was executed by the Fairmount Studios in Philadelphia. There are three panels on each side, each with a carved emblem of the Passion in the center. The Tabernacle doors are enriched with a carved Host and Chalice, and over the Tabernacle is a canopy. A grape-vine design frames the Reredos, and in niches at the sides are figures of St. Paul and St. John. The Mense is of Vermont marble and is supported by twelve tile brackets bearing in colors the symbols of the Apostles.

The other memorials are in memory of Lucretia McIntosh Saeger, and were given by Mrs. Henry Carver, of Doylestown. The carved oak candlesticks and the Cross are uniform in style with the Reredos, and were executed by the same craftsmen.

FRANKFORD AND DREXEL HILL PARISHES RECEIVE GIFTS AND MEMORIALS

During the past month St. Mark's Church, Frankford, and the Church of the Incarnation, Drexel Hill, were the recipients of a number of memorials and gifts.

In St. Mark's, two beautiful memorials were placed in the Sanctuary of the Lady Chapel, the gift of Mr. William L. Heys in memory of his mother, Mrs. Mary G. Heys, and his aunt, Mrs. Helen G. Creighton. The first was a Credence shelf on the Gospel side of the Altar, the motif of the rose being incorporated in the design. As a memorial to his aunt the frieze on the parclose screen immediately adjacent to the Sanctuary has been carved with the motif of the Grapes of the Eucharist. The Fleur-de-lys, symbol of our Lord's manhood; the Glastonbury thorn, symbol of our Lord's Nativity; the daisy, symbol of His Innocence, and the pierced Heart from the words of St. Simeon (St. Luke 11:35) appear on the four shields. A beautiful fair linen for the High Altar in memory of Mary A. Green, the gift of her daughters, Mrs. Theodore Corson and Miss Margaret Green, and of her sister, Mrs. William L. Markley, was used for the first time on Easter Day. New purificators, embroidered by Mrs. Lewis F. Elliott, also were among the gifts.

The Altar Guild of the Incarnation, Drexel Hill, presented a beautiful Chalice to that parish, and Mr. Ralph E. Frazer also presented a Paten, the latter a memorial to Mr. Edgar M. Troxell. In addition to these, a Burse and Veil were the gifts of Mrs. Robert Long. All were used for the first time on Easter Day.

New Main Altar and Reredos at St. Paul's, Doylestown

The Altar and Reredos is a memorial to Winfield Scott Donaldson, a life-long member of the Parish, and was among other memorials dedicated by the Bishop on April 5th.

MEMORIALS DEDICATED AT SEAMEN'S INSTITUTE

On Wednesday, May 13, 1936, the Auxiliaries of the Seamen's Church Institute held the closing meeting of the season in the Chapel of the Redeemer at the Institute.

Following the business session, two seamen's bedrooms were dedicated at the Institute. One in the east wing of the New Building on the fourth floor, adjoining the John A. Brown, Jr., Memorial School of Navigation, was dedicated in memory of Frank M. Etting, late Treasurer of the Auxiliaries and a member of the Board of Managers. This room is the gift of Mr. Etting's sister, Mrs. John A. Brown, Jr., Honorary Chairman of the Women's Committee of the Board of Managers of the Institute.

A second room in the west wing of the New Building on the fifth floor was dedicated in memory of Mrs. Stanley G. Flagg, Jr., Chairman of the Bryn Mawr Auxiliary and a member of the Board of Managers from 1920 to 1934. This room is the gift of the Bryn Mawr Auxiliary, whose present Chairman is Mrs. S. Griswold Flagg.

The prayers of dedication were read by the Chaplain, the Rev. Percy R. Stockman. Mrs. Ellis Jackson, Chairman of the Central Committee of the Auxiliaries, presided at the meeting.

HISTORICAL GARDEN FETE AT GLORIA DEI CHURCH ON SATURDAY, JUNE 13th

In the shadow of Gloria Dei (Old Swedes') Church will be staged on Saturday afternoon and evening of June 13th an Historical Garden Fete. This is an annual event sponsored by members of the Church, together with historically-minded Philadelphians, to raise funds for the preservation and restoration of this Ancient Shrine.

Old Swedes' boasts the distinction of being the oldest Church in Philadelphia, and it is there that many of our history-makers worshipped several centuries ago. Continuing the annual practice, the Fete will center around a Pageant composed of episodes in the history of Philadelphia and centering about Old Swedes'.

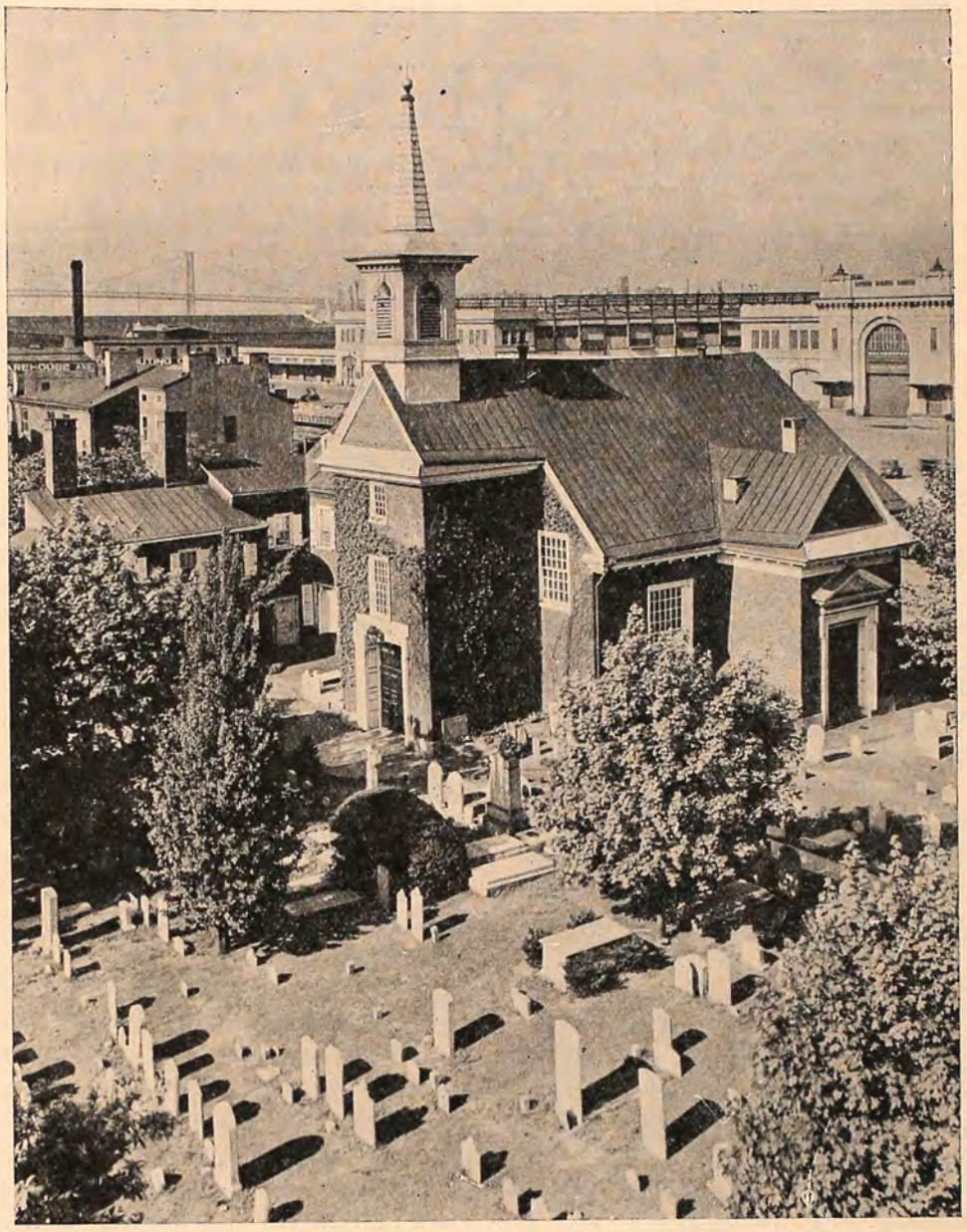
Beginning with the landing of the Swedes in 1638 on the banks of the Delaware, the Pageant will proceed to the establishment of the present Church building in 1698 and will include significant events in the progress of its history up to the acceptance as a Parish of the Diocese of Pennsylvania by Bishop Onderdonk in 1845.

INCARNATION, DREXEL HILL, TO HOLD "INTERNATIONAL FAIR," JUNE 4TH AND 5TH

With a 100 per cent co-operation of all its parish organizations, the Church of the Incarnation, Garrett Road and Riverview Avenue, Drexel Hill, is completing plans for "A Great International Fair," to be held on the church lawn on the afternoon and evening of Thursday and Friday, June 4 and 5. The people of many nations throughout the world, it is announced, will be represented in native costume. An exhibit of antiques is promised also, and there will be an opportunity to purchase many useful articles, and a Gift Shop will be open. There is to be a Supper beginning at 5.30 P. M. each day, and dancing. There is no admission charge, and the parish organizations extend a welcome to all members of the Church in the Diocese to attend the Fair.

On Sunday, April 26, the congregation commemorated the Tenth Anniversary of its incorporation as a parish at all services on that day. The church was crowded at all the services. The Very Rev. Charles W. Shreiner, Dean of the Convocation, was the preacher at the 11 o'clock service, and the Rector, the Rev. William P. C. Loane, gave an historical address at the night service. The Incarnation was established as a Mission in January, 1915. Its Charter of Incorporation was granted on April 26, 1926, and it has been a self-supporting parish since that time.

Old Swedes Church Nestling in Its "Garden of Memories"



This etching gives a new view of this Ancient Shrine along the City's waterfront. The Bishop in his Convention Message referred to the work being done to transform the old churchyard into "A Garden of Memories." In these surroundings the Parish on June 13 will give an Historical Garden Fete.

REV. HOWARD W. FULWEILER

Burial services for the Rev. Howard Wells Fulweiler, Rector of Christ Church, Media, were held on Tuesday morning, April 21, in the church where he had served as Rector since July, 1929. The Very Rev. Charles W. Shreiner, Dean of the Chester Convocation, read the Burial Office, and the Rev. Frank Williamson, Vicar of St. Michael's, Yeadon, officiated at the requiem, assisted by the Rev. Dr. W. G. W. Anthony, Vicar of the Pro Cathedral of St. Mary, and the Rev. J. Jarden Guenther, Rector of Trinity, Swarthmore. Interment was in the churchyard of Old St. David's, Radnor.

Mr. Fulweiler died on Friday night, April 17, in the Episcopal Hospital, where he had been admitted on March 25. He had been in ill health for some time prior to his entering the hospital. Mr. Fulweiler was born in Camden, N. J., September 18, 1885. He was a graduate of the Radnor High School and of the University of Pennsylvania, Class of 1908, and the Philadelphia Divinity School, Class of 1911. Following his Ordination he served as Rector of St. Mary's Church, Mitchell, S. Dakota, and also of St. Paul's Church, Brookings, S. Dakota. Subsequently he served as Rector of St. Mary's Church, Northfield, Vermont, and also as Chaplain to Episcopal Church students at Norwich University in that city. He was serving there when he was called to Christ Church, Media.

Mrs. Fulweiler, who survives her husband, is among the leaders in the Woman's Auxiliary of the Diocese in missionary service, and in the conduct of Mission Study Classes has given a most distinguished service. In addition to his widow, Mr. Fulweiler is survived by several children and two sisters.

DEPARTMENT OF CHURCH MUSIC

UNDER DIRECTION OF HAROLD W. GILBERT, MUS.BAC.

Children's Worship Through Music—IV.
Worship Service vs. Opening Exercises

By MAY HELEN LOMAN

There seems to have been a failure to appreciate the capacity and ability of children really to worship God, if properly led, in ways appropriate to themselves. But now, happily, there is a new appreciation of the central place of worship in religion and of experience in the development of Christian character.

One national leader in Religious Education, in answer to the question, "What is the most needed emphasis in present-day Religious Education?" recently said, "I think that the worship of Almighty God is the main thing in the Chrsitian life, the heart of the Christian religion. If I were going into a Church School for the first time, I would put the worship to rights and see that every boy and girl in the Parish had a chance to go to a beautifully conducted service of worship where they could approach God and praise Him."

It is not enough, any longer, to have an Opening Exercise, something just to start the school going; it must be a Worship Service, making children conscious of the Presence of God, the loving Father, and evoking a response of reverence, gratitude, joy and love. Services of this kind must be prepared with nothing else in mind than to minister to the conscious and unconscious needs of the little children of God.

WHAT SHALL WE SING?

This question is often asked by earnest teachers of children under ten years of age, and this article is an attempt to give some helpful information that may answer, in part, this question.

The musical taste of a child is primarily good and ready to be developed. This thought should cause us to discard all songs that are weak in thought and cheap in form, providing only the finest and strongest in both words and tunes for their worship.

One writer says, "Like a flower and its fragrance, words and melody are one creature and stand for a whole value and a full effect." The child who comes to a Church School on Sunday, attends a secular school for five days during the week, where fine methods of teaching, suitable equipment, pleasant surroundings, make his school life a happy one. Particularly is this true in the musical training which he receives, for the teaching of music in secular schools has reached a high standard of excellence and proficiency. Can we afford to do less in our Church Schools? Dare we lower that standard?

The following books are worth studying and, whatever song book is used, there should be a copy in the hands of the leader, the pianist and each teacher.

1. *Worship Services for Kindergarten and Primary Children*; by Rev. Maurice Clarke; Morehouse Publishing Co.; Cloth 60c, Paper 40c.

This book contains a Worship Service for each season of the Church Year, a Welcome Service for new pupils, a Birthday Song and a simple Litany. There is variety in the songs and prayers, and careful directions are given to leaders regarding the furnishings, pictures, flowers and helpful books.

2. *Concord Hymnal No. 10*; edited by Surette and Davidson; E. C. Schirmer Music Co., Boston, Mass.; $1.00.

In this collection, hymns 79-107 are for children under eight years of age. Words of simplicity and sincerity, set to English, French, German, Slavonic, Bohemian, Finnish, Swiss and Dutch folk-tunes, make a repertory of hymns which possess real musical distinction. Folk-tunes have been called "the wild flower of music," pure, appealing in their sweetness, a perfect medium to carry religious thought.

3. *When a Little Child Wants to Sing*; compiled by the Presbyterian Board of Christian Education; Westminster Press, Phila.; $1.50.

This book is designed to assist teachers and parents in enriching the life of the Kindergarten child, 4-6 years, in church, school and home. There is much original music of beauty, tuned to the little child's understanding, and words within his vocabulary. There are musical numbers to which the child should listen from time to time, and thus form, unconsciously, an appreciation of good music.

4. *A First Book in Hymns and Worship*; by Edith Lovell Thomas; the Abingdon Press, N. Y.; $1.00.

This volume is a marked step in advance in hymnology for children. The contents are grouped under the following headings: The Child at Worship, The Child Out-of-Doors, The Child With His Neighbor, Friends of Long Ago (Bible characters in song), The Child Listening (Poetry and instrumental music), Programs for Seasonal Worship; also a list of Victrola records for special occasions.

5. *Songs of Praise for Boys and* Girls; Percy Dearmer, R. Vaughan Williams, Martin Shaw; Oxford University Press, London, England; Carl Fischer, Inc., N. Y.; $1.75.

Although age cannot always be measured by years, this book contains many hymns suitable for little children, which are so indicated. There are traditional tunes, melodious folk-songs from many different countries which enrich our seasonal hymns, and there are original compositions by modern English musicians. Older boys and girls will find pleasure in singing the hymns suitable to their age.

6. *Singing Worship*; by Edith Lovell Thomas; the Abingdon Press, N. Y.; $1.00.

A deliberate process of co-operative effort on the part of teachers, boys and girls, explains how this book came to be. Advice from skilled music directors has influenced range of keys, rhythms, tempi, melodic intervals and the quality of compositions chosen. Final judgments have been made through testing songs and hymns in actual teaching situations. Folk-song, chant, chorale, processional, response, psalm and modern tune give opportunity for nine to eleven-year-olds to sing with spirit and understanding. To accompany this book there is:

7. *Musical Moments in Worship*; Guidance in Singing and Listening; by the same author as No. 6; 25c.

The reading matter, as well as the music, is explanatory and educational. These are some of the topics thus treated: High Moments With Hymns; In Company With Great Musicians and Poets; When the Christian Religion

Was Young; A Later Period in Church Song; Hymns of Watts and Wesleys; From Many Lands and Languages; The Poets Speak; Songs of Today. Then follow twelve instrumental compositions that are classic gems.

8. *Hymn Stories*; by Elizabeth Colson; The Pilgrim Press, Boston, Mass.; $1.25.

This is a unique arrangement of twelve hymns, one for each month of the year, beginning in October, suitable for junior and senior departments. The Worship Service is built upon the hymn for the month, with suggestions for teaching it, historical information, suitable Bible readings, stories and ideas for dramatization. The year's study of hymns ends with a Service of Song carried out with ritualistic dignity, reviewing the hymns, responsive readings and ending with that glorious hymn of adoration, "Holy, Holy, Holy, Lord God Almighty."

A *good* piano, and the *best* musician in the Parish, one with an understanding mind and heart, are not too good for the Church School, particularly for children under ten years of age, for only then is it possible to teach children through singing to "worship the Lord in the beauty of holiness" and to "worship Him in spirit and in truth."

SILVER AWARD GIVEN BY BISHOP FOR WINNER IN CHOIR CONTEST, MAY 23

A silver plaque to be known as "The Bishop's Award" has been presented by Bishop Taitt for the Volunteer Choir Contest, which is to be held on Saturday afternoon, May 23, under the direction of the Diocesan Commission on Music in St. James's Church, 22nd and Walnut Streets.

Following the announcement in the April issue of THE CHURCH NEWS of the arrangements for the contest, evidences of a considerable interest in the event are being shown throughout the Diocese. The Bishop's gift of the award for the Choir ranking highest in the contest has served to intensify the interest. As this is being written "The Bishop's Award" is being finished by the firm of J. E. Caldwell & Co. Under the terms of the Award it will be held for one year by the Choir the judges decide as the winner of the May 23rd contest. It will become the permanent possession of a Choir which wins for three successive years.

In addition to "The Bishop's Award," the Commission on Music will present certificates of merit to the Choirs placing first, second and third, respectively. These certificates will become the permanent possession of the Choirs winning them.

The contest will be open to the general public and the Commission on Music extends an invitation to all who are interested in Church Music to be present. The first Choir will sing at 1.30 P. M. It is expected that the contest will have been concluded at 4 P. M. Following the singing of the competing Choirs and while the judges are reaching their decisions, a demonstration of Choral Evensong will be presented by one of the professional Choirs of the city with the Clerical members of the Commission singing the Priests' parts.

The Volunteer Choirs which have entered thus far and the order in which they will sing are: St. Mark's, Frankford; St. Thomas, 12th and Walnut, Philadelphia; St. Peter's, Glenside; St. Paul's, Aramingo; St. Simon the Cyrenian, South Philadelphia; St. Mary's Chapel of St. Mark's, Philadelphia; St. Stephen, Bridesburg; St. Aidan, Cheltenham and St. Luke, Bustleton.

Judges will include Dr. H. Alexander Matthews, Organist and Choirmaster of St. Luke and the Epiphany; Mr. Channing Lefevbre, Organist and Choirmaster of Trinity Church, New York, and Mr. Ray Brown, head of the Department of Church Music at the General Theological Seminary, New York. The Committee of the Diocesan Commission on Music, in immediate charge of the contest, comprises the Rev. John W. Norris, Mr. Newell Robinson and Miss Roma Angel.

CHURCH FARM SCHOOL CHOIR

(Mr. Robert H. Cato, Organist and Choirmaster of Christ Church, Philadelphia, is the visiting Choirmaster in charge of the music at the Church Farm School. In response to an inquiry by the Editor, he furnishes the following information about the choir and its activities.—ED.)

One of the most interesting features of the program being carried out at the Church Farm School is the choir. Numbering about twenty-five voices, this organization draws its membership from the ranks of the school, the younger boys serving as sopranos, while the tenor and bass sections consist of older boys of high school age.

The Headmaster, Dr. Charles W. Shreiner, will tell you with glowing enthusiasm of his firm conviction as to the educational value of musical training in the life of a boy. He will point out to you how much more intelligently the grown-up can participate in the prayer-book service as a result of his choir-boy training and experience as a youngster. These ideas find their expression in the choir at the school, which provides the music on Sundays at St. Paul's Church, Glen Loch, and in addition leads the singing at the daily chapel services of the school.

The Choirmaster visits the school three times each week for rehearsals and the service on Sunday is conducted and played by his able assistant, Miss Gertrude Fox. The repertoire is at the present time limited to quite simple things, although of a worthy character, as it is desired to have the boys experience singing some of the best examples of Church Music that are within their capabilities. Unaccompanied singing, unless in three parts, is as yet out of the question, none of the boys having developed to a point where they are able to manage the alto part successfully. This serious handicap will probably be shortly overcome, however, for the sopranos are having regular instruction in sight-singing.

The choir members are not paid in any way for their services, although they do receive one extra week of vacation as a sort of reward. Choir duties make serious demands upon their time and energies, but they continue to labor on with a spirit and enthusiasm which are often amazing to the choirmaster.

The choir's repertoire includes such numbers as:

Te Deum in B-flat, Stanford.
Lord, for Thy Tender Mercies' Sake, Farrant.
Lead Me, Lord, Wesley.
The Lord Is My Shepherd, MacFarren.

CAMP BONSALL NOW READY TO ACCEPT APPLICATIONS

The Diocesan Assembly of the Brotherhood of St. Andrew announces the opening of Camp Bonsall on the Big Elk Creek, near Lewisville, Chester County, on June 27 for a period of five weeks, and presents it as an opportunity for boys and young men to have a healthful and helpful vacation.

The purpose of Camp Bonsall is to supplement the home, school and Church training; to train and develop boys and young men in the essentials of leadership; to teach the natural and liveableness of religion, and to give practical instruction as to how they can best function through, and as, leaders of the organized activities of Church. All of the instruction, conferences and activities, as well as the free time, is carefully planned and supervised by an experienced staff of young men. Conferences, it is announced, cover the subjects of Individual Development, Manhood, Choosing a Vocation, Leadership and Church Work. Among the recreational activities are swimming, baseball, basketball, track and camp fires.

The cost is $10 a week, or $45 a season of five weeks. Special rates are given for large groups, such as Church Choirs and Scout Troops. For information write for a descriptive folder to "Camp Bonsall," care of the Church House, 202 South 19th Street, Philadelphia.

The Woman's Auxiliary Department

Edited by DOROTHY SIBLEY HOPKINS

The Foreign Mission Field Through the Eyes of the Foreign Committee in the Diocese

By Ellen Frazier Tilden

Do you know the Foreign Mission field? What are Foreign Missions? The work that the Church is carrying on in foreign countries, of course, and all Missions in countries under our own flag that are not in the United States. Like Great Britain, we can almost say that the sun never sets upon our special field of interest. The work of the Church is nearly always going on, perhaps never completely stops. I remember Bishop Binsted telling us once, of the Christmas celebration in Japan; that it was the privilege of the Japanese Christians to begin each year the observance of this great festival, and that the carols which rang out at sunrise in Japan, the Land of the Rising Sun, were the first to arise, to be followed by the Islands of the Pacific, America, and so on around all the world.

The Church maintains work in China, Japan, India, Hawaii, the Philippines, Mexico, Brazil, Liberia, Cuba, Hayti, Puerto Rico, the Dominican Republic and Alaska, and the Foreign Committee of this Diocese helps the work in ten of these fields.

We find three types of work—educational, medical and evangelical—for it is vital to minister to the minds and bodies, as well as to the souls of men, in these far-flung lands. All three types are not always to be found in every place, but we may well be proud of many of our splendid institutions of learning, of healing, and of worship, that are scattered across the face of the earth.

It is the aim and purpose of the Church in every land to which it goes, ultimately to establish a native Church, which in time, as it grows in numbers, will be self-supporting. For this reason a native ministry must be developed to carry on the work, and as the native Church grows in strength, our aid and our missionaries will gradually be withdrawn. Obviously, this will be slow of realization, and it will be many years before the Church will cease to have missionaries in foreign lands.

However, great results have been achieved. For instance, it has been seventy-five years since Bishop Williams first went to Japan. He waited five years for his first convert. Today the Japanese Church is a unit, organized as the Church in America, with its General Convention, Woman's Auxiliary, and fine native ministry, and two native Bishops. And we look with pride upon our splendid institutions in that land, which are training the future leaders of Japan. St. Paul's University, St. Agnes' School, St. Luke's Hospital, just to mention a few, and there are many others. In China, too, the same thing is true, there is an organized Church with a General Convention, a fine Woman's Auxiliary, three American Dioceses, one Chinese Bishop and work to be proud of. We have a native Suffragan Bishop in Liberia, a native Suffragan Bishop in Mexico, and in all our foreign fields a native ministry which is a credit to the Church, and whose priests are giving their lives to reaching their countrymen with the Gospel message.

In Brazil the Church's chief emphasis has been on evangelical work, from the time it was begun by two pioneers from the Virginia Theological Seminary in 1889, the year that Brazil became a republic. They were the Rev. James W. Morris and the Rev. Lucien Lee Kinsolving. In 1904, Rev. William M. Thomas arrived, and after Bishop Kinsolving's retirement he became Bishop of Brazil. The work is now in its forty-sixth year and includes vigorous self-supporting city Parishes, isolated and struggling country missions, thriving missionary activity among the thousands of Japanese coffee planters, the Southern Cross School for boys at Porto Alegre, St. Margaret's School for girls in Pelotas, opened in 1934, and a Theological Seminary. During Bishop Thomas' more than thirty years in Brazil, he has watched the erection of some seventy churches, rectories and schools. The Brazilian Woman's Auxiliary has thirty-five branches, the Junior Auxiliary has seventeen, and the Brazilian Church has from the beginning contributed a large proportion of its own support.

And so the story goes! There is so much of interest that could be told about the work in every field. The more one knows about it, the more one wants to know. And just here, I should like to pay tribute to the great part that Dr. John W. Wood has had in the establishment and growth of the Foreign Missionary work of the Church. As Executive Secretary for Foreign Missions, first on the old Board of Missions, now on the National Council, he has for many, many years guided the destinies, and been the great inspiration for the work, as well as the good friend and councillor of every missionary. He has made many a trip and visited, I suppose, most of our mission stations in every land. He has spoken and pleaded for the cause of Foreign Missions through the length and breadth of our own land, and found money for this and that project, when apparently there was none to be had.

Every third Wednesday of the month in the Church House at ten-thirty, the meetings of the Foreign Committee are held. At every meeting there is a foreign missionary as speaker, and everyone is welcome to attend the meetings. There are approximately

two hundred Parishes and Missions in the Diocese, and of these only about ninety send delegates to the meetings. We would like to have a delegate from each one, and surely each Parish wants to share in this work. The Committee pledges $5,000 each year to the National Council of the Church, all for objects counting on the quota. The amount allotted to each country is in proportion to the total amount of work in that country. We give $2,250 to China; $1,100 to Japan; $700 to Brazil; $200 to Hawaii; $200 to the Dominican Republic,; $150 to Cuba; $150 to Liberia; $100 to Mexico; $100 to the Philippines; $50 to Hayti.

Because of lack of space it is not possible for me to enumerate the object or objects in each country for which the money is given, but I must mention two. We have one and a half missionaries! We pay the whole salary of Dr. Margaret Richey, who has been in China many years, and who is in charge of St. Elizabeth's Hospital in Shanghai, and we pay half of the salary of the Rev. Martin S. Firth in Brazil. Mr. Firth graduated from the Virginia Seminary in 1933. He spoke at a meeting of the Committee in May of that year, and went out to Brazil in the following August. What a splendid, big, good-looking fellow he was! He is now Chaplain of the Southern Cross School, teaches at the Theological Seminary, and has charge of the English services at Ascension Church. A year ago when Bishop Thomas was faced with the necessity of closing the Theological Seminary, because he was told to make a 30% cut in his budget, and a 75% cut in appropriations for theological education, Mr. Firth, and another young man who had gone out to Brazil with him, Rev. Raymond E. Fuessle, both gave their salaries back to the Bishop, reserving only $3.50 a month for their own needs. So the Seminary is open, and training native priests, and these two young men have foregone their modest stipends.

The Church in the Field is facing boundless opportunities, and crying needs. The spirit of the missionaries in the face of repeated cuts in their appropriations is a challenge to us at home. Enthusiasm for Christ should not come from the Mission Field, but should begin in the Home Church and go out into all the world. The Church at Home has failed the Church in the Field, and we must each, as individual members of this Home Church, searchingly ask ourselves what *we* are going to do about it.

Missionary in Southern Brazil Gives Picture in That Field

The following is a copy of a letter written by the Rev. Martin S. Firth to the Foreign Committee of the Woman's Auxiliary a few months after his arrival in Brazil. Half of Mr. Firth's salary is paid by the Foreign Committee of this Diocese. Mr. Firth is now Chaplain of the Southern Cross School for Boys at Porto Alegre; teacher at the Theological Seminary, which trains native workers, and has charge of the services at Ascension Church.—Ed.

I wanted to say hello to you, and all of the others who were so glorious to me on the Philadelphia trip, long ago. I want you to know what is happening, for I do feel very especially "your missionary," whether you like it or not, so please pass along little bits to the others to whom I belong in fragments, I suppose. At the moment I feel like saying "thank you" for a grand dinner, for I suppose ultimately you are the givers of my food and my shelter, and the dinner tonight was very good.

If you were to say to me, like a stern Board of Governors, 'What have you accomplished to date?" I should have to bow very low and respond, "Nothing, my ladies, nothing but become completely confused by a great many irregular verbs." Up to the present I am still a grubby little school boy, writing exercises and learning to read and speak. My sole contribution to date has been to read services and at times in my worst periods of murdering the language this was not a great contribution. But I have never worked so hard in my life. I have never tackled any job that packed my hours so full as this one of attempting to learn a new language rapidly. Nor have I ever attempted any work that was (except for times of total discouragement) such sheer fun. Every person one meets is an experience equivalent to trying to discover the secrets of darkest Africa and each sentence is an adventure into the unknown. There is always an atmosphere of suspense in the whole group whenever I start a sentence. Nobody (least of all, I) is ever sure exactly what will come next. When a period is reached successfully, there is a great sigh of relief. The language is beautiful to listen to, which makes me all the more eager to speak it as soon as possible.

What would you like to know out of all the million things? I live in a town that is on the border of Uruguay, called Santa Anna doLivramento. I am eight days from Rio de Janeiro, two days from Porto Alegre and thirty days from you by mail. One always measures distance here by days, for the transportation system is not of the fastest. It is an extraordinary civilization in many ways and perhaps the transportation shows it clearest of all. It is as if you took a great many states of evolution of society and made them exist all at once. As I stand at the door of my hotel, an ox-cart, drawn by twelve enormous plodding beasts, drones up the hill. A new Ford swings out to pass and slows to allow a group of cowboys (revolvers in holsters) to get their horses out of the way. A donkey cart almost blocks all the traffic as the driver looks up to stare at the mail plane looping over the street. Do you see what I mean? Oxen and Fords, aeroplanes, horses, railroads and donkeys, all being used as common carriers in the business of the nation. And so it is with all the rest, even to the thinking of the people, I begin to suspect. Modern, primitive, medieval thoughts existing side by side. The nation seems like a great adolescent giant that has not grown to manhood but latently has the capability of being a great man. As one sees it all, one longs to have it reach its peak of development as a Christian nation.

The people are singularly warmhearted and royal in their welcome. When I think of the lot of the foreigner in the United States, I am amazed at the understanding patience that one feels on every hand here. They seem eager to help, and are quick to forsee difficulties in a stranger's path and remove them. All the people of the Church are very poor, yet they would give all they have to a guest and never expect return. A stranger is an object of sympathetic help wherever he goes.

In the face of a new nation, which one is bound to see clearly and objectively, one feels as never before the utter helplessness of man without God. The process of coming into a new environment drives one into the shadow of God, I find, more and more. The

kinder people are the more eager one is to try to help them with the strength that only God gives. And so one becomes more and more dependent on that relationship with Him for life each day. It's a little difficult to interpret that to you and I should like you to know, for it has been the greatest gift that you have given me by assisting me in coming here. It's like this: There is but one reason for being here—to witness the reality in life of a God of love. All the days become written in terms of that one central theme, and out of that there flows into the life of a Foreign Missionary a richness, a keenness, a fullness that makes him constantly thankful to be able to be alive and feeling the force of God's driving love. It turns all his prayers into thanksgivings and confessions and gives to days a color that you could not imagine life in a queer little town in a foreign world could have. All the theory he has learned about God comes alive and walks and breathes and talks. For this I am in part indebted to you for giving me the chance to feel it. You are glorious to give me the food so that the days can be lived. This work here is as much yours as mine, in a very real sense. Right now there is a straining at this language leash—there is a hands-tied feeling, but soon I hope that will be gone and then there will be a chance to try to be worthy of your backing.

A grand Christmas to you all in a renewed sense of this most amazing gift: a Son of God to men. Full glorious days in Him to you all.

This etching shows a group of the people at one of our Missions in Southern Brazil, about five miles outside of Santa Anna doLivramento. It was in a small town not far from this Mission where this letter from Mr. Firth was written.

UNITED THANK OFFERING AT SPRING PRESENTATION ON MAY 7, TOTALS $10,888

The thirty-second annual Presentation Service of the United Thank Offering was held in Calvary Church, Germantown, on Thursday, May 7th.

This is the first time that this service has been held outside of one of the central city Convocations, and so may be considered in the light of an experiment. It may be taken, therefore, that the experiment was a great success, as the Church was full.

The Bishop of the Diocese was the Celebrant, assisted by the Rector, the Rev. Dr. Lewis G. Morris, and the Rev. Charles Collett, Rector of Christ Church and St. Michael's, Germantown.

The address was made by the Rev. Henry C. Mitchell, Rector of St. Mary's Church, Wayne. Mr. Mitchell was most happy in his remarks, and bore out our contention that his preaching is far too little known in this Diocese. He had his congregation with him from the beginning by a charming and whimsical description of the part a Blue Box had played in his youthful upbringing, and his mental pictures of the "heathen" as the beneficiaries of its contents. He pictured a wall, on one side of which were the "heathen," making frightful faces, and hurling invectives at the Christians on the other side. The most terrible name among the many that they shrieked at the meek Christians was "To deliver"! This awful name had entered his young mind from the words of the Hymn, "From Greenland's icy mountains"—"They call us to deliver," etc. This amusing anecdote, which secured firmly his audience's attention, was the prelude to a most interesting and inspiring interpretation of what the United Thank Offering means to the Church in general, to the Parish and to the individual.

The Offering presented was $10,888.56.

Chinese Leadership in the Chinese Church

By the Rev. Lloyd R. Craighill

In the development of St. Matthew's Church, Nanchang, China, we have a good example of the rapid progress in Chinese leadership which is going forward in the Church of China today. During the sixteen years that the Rev. Kimber H. K. Den has been Rector of St. Matthew's in this provincial capital of a quarter million people, the enrollment has grown from 40 members to 250, while the local contributions have gradually increased from $200 a year until last year the offerings toward self-support amounted to $2,500, with a well-organized program under way to achieve complete self-support within four years.

In the old days much of the drive and planning had to be provided by the American missionaries, but not so today. Under the able leadership of the Chinese Rector and a capable vestry, comprised of both men and women, the work of the Parish is planned, organized and carried out in a manner that would do credit to most American churches.

What is even more important than growth in members, organization and self-support, is the progressive deepening of the spiritual life of the congregation, and a reaching out into the life of the community. The whole congregation is organized into regional groups which meet about once a month under lay leadership in the homes of various church members. These informal gatherings give an opportunity for study together along lines suggested by the Rector, for prayer, and for discussion of life problems. By inviting friends, neighbors and relatives to attend these meetings the Church members have an opportunity to extend the Church's influence in ever increasing circles. Word has just come that as the result of a Preaching Mission held recently, 115 men and women expressed their desire to learn more about Christianity. Of these many will no doubt lose interest, but judging by past experiences a good percentage will grow in interest and knowledge, and after a year or more of preparation will be baptized and confirmed.

Through the Parish School of 210 boys and girls the Church comes into touch with a stream of young life, and moreover has a chance to influence the parents as well.

Though St. Matthew's Church is exceptional in the progress it has made, partly because of its location in a thriving and progressive city, yet there are many other instances that might be cited where in schools, hospitals, rural centers and city Parishes, the Church's work is going forward in China largely under Chinese leadership.

A year ago the amount was $9,600, and three years ago at the same time the offering was $9,278.83. Our total offering to date for this Triennium is slightly over $33,000. With this in-gathering we reach the half-way point in this Triennium. Should the second half only equal the first we would only present from $66,000 to $70,000 at Cincinnati in 1937. Our offering at Atlantic City in 1934 was $77,782.10. Of course, the second half of the Triennium will considerably more than equal the first, but even so we must keep everlastingly at it, if Pennsylvania's offering is to show an increase over the 1934 amount which, in turn, was such a sad decrease from our offering at Denver in 1931 of $95,000.

To the Clergy of the Diocese who co-operated with our plans for the United Thank Offering Week, we want to take this opportunity to extend our sincere thanks. To the U. T. O. Treasurers who "put it over" in their Parishes, with no assistance from the Diocesan Treasurer whatever, except some written suggestions and instructions, our congratulations! To Mrs. Hill, our Auxiliary President, to Mrs. Roberts, the Assistant U. T. O. Treasurer to Mrs. Baker ex-Diocesan Treasurer of the U. T. O., all of whom filled speaking engagements for the Treasurer, and most especially to Miss Rudderow, the Woman's Auxiliary Executive Secretary (without whose faithful and efficient work the U. T. O. would have suffered considerably), our most profound gratitude is now extended.

MARIAN D. VAN PELT,
Diocesan Treasurer.

MEMBERS OF AUXILIARY HEAR INTERESTING STORY AT ANNUAL LUNCHEON

Upwards of 400 attended the Annual Luncheon of the Woman's Auxiliary on April 29th, in the Penn Athletic Club, and heard Mrs. John E. Hill, President of the Auxiliary, give interesting excerpts from records of the Pennsylvania Branch of fifty years ago, comparing the aims and accomplishments of those early days with ours. The records disclosed that the Domestic Committee was the first organized by this Branch, and that the Colored Committee was once known as the Freedman's Committee.

Referring to the present Missionary crisis, Mrs. Hill said it is Bishop Taitt's request that the Auxiliaries respond by working harder along lines already laid out. It is the aim of the Missionary Committees to proceed five miles (in pennies) during the summer. The Rev. Theodore O. Wedel, Secretary for College Work, Department of Religious Education of the National Council, was the guest speaker. Mr. Wedel said in part:

"Early colleges were all founded on the edges of the Church. Now the Church sits outside trying to entice. The student group stands apart from Her and She is on the intellectual firing line. During the years 1920-1930 it had been better if all the colleges had closed their doors. What happens if religion is taken out of colleges? At first nothing happens. If God is taken out of our lives we can still go on free-wheeling, for a while. If religion is taken out of literature, much happens. Something secular has gotten hold of many of our intellectual, outwardly respectable men and women. They believe in 'the foolishness of the Cross.' Not because they were taught atheism but because religious instruction vanished and there was nothing to take its place. Those who relinquish Christianity must go through deep water before they come to the end of the road. It is the colleges' work to bring religious education back into the procession. The modern educated youth lives on his pride and he desires to live on his *own* skill. To him the Babe in Jerusalem is mythology. With the lust of knowledge and the present student attitude of 'the foolishness of the Cross'—what is being of-

Supply Dept. Exhibit of Thousands of Garments Made by Women of Diocese for Mission Fields Is Visited by Many

Those who were fortunate enough to accept the opportunity of attending the Annual Exhibit of the Supply Department of the Woman's Auxiliary on Wednesday, May 6, and saw the thousands of garments on display there, found at this exhibit an impressive and convincing evidence of the devotion of the women in this Diocese to the missionary work of the Church.

Between 25,000 and 30,000 finished garments of various kind were on display. Hundreds of women from Branches of the Woman's Auxiliary, the Junior Woman's Auxiliary and the Girls' Friendly Society visited the Supply Department and saw the vast collection, all of the garments representing the steady, unremitting labor of the sewing groups in the parishes and missions of the Diocese carried on during the year.

Attendance at the exhibit, it may be noted, was not limited to the women of the Church. Some of the men of the Church were there too, and these did not hesitate to marvel, not only at the quantity of garments, but they also went a bit farther in expressing their approval at the splendid efficiency in the operation of this quietly and effectively administered department of the Women's Auxiliary, and also their pride over the loyalty which the members of the Auxiliary in the parishes and missions give to the Department.

The exhibit on May 6 was preparatory to the big job yet to be done, which calls for the packing and shipping of the garments to their destinations, the Missions, Schools and Hospitals of the General Church. For a number of weeks prior to the exhibit the parishes and missions of the Diocese that had received their allotment of cut garments and had finished the sewing, had been returning the finished garments. Prior to the exhibit's opening the garments had been separated into groupings according to the place where each group was to be shipped. Attractive posters were placed on each group, giving the name of the Mission, School or Hospital where that particular collection was to go, and giving also a brief and informative description of each Mission, School and Hospital, and the work each is doing.

This year's exhibit departed from previous years' in that the exhibit was open throughout the evening as well as during the day. This made it possible for a much larger number of people to attend the exhibit and see the volume of work that had been accomplished. It provided the opportunity for many more women to see the garments, and particularly those members of the Junior Woman's Auxiliary and the Girls' Friendly Society who could not come during business hours.

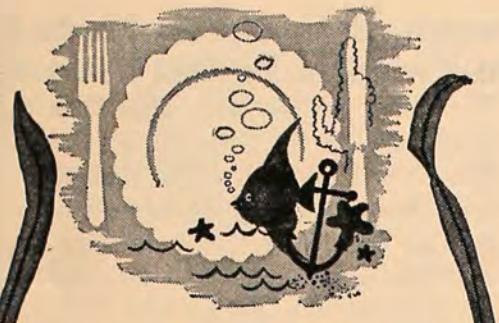
Before the end of the month the entire 25,000 or 30,000 garments will have been packed and be on their way to the Missions, Schools and Hospitals. In presenting the list of places where the garments will be sent, it is interesting to note that every responsibility assigned to our Woman's Auxiliary in the Diocese in the matter of supplying garments has been fully met.

Following are the destinations of the garments:

Missions:
- St. Anne's, Columbia, S. Carolina.
- St. Paul's, Shenandoah, Virginia.
- Standing Rock, Mobridge, S. Dakota.

Schools:
- DuBose Memorial Church Training School, Monteagle, Tenn.
- St. Mary's Boarding School, Springfield, S. Dakota.
- St. Philip's Chapel of Voorhees School, Denmark, S. Carolina.

Hospitals.
- Church General Hospital, Wuchang, China.
- St. John's Mission Hospital, Jackson, Wyoming.
- Hudson Stuck Memorial Hospital, Fort Yukon, Alaska.



MIX HIS
SPRING TONIC WITH
VITAMIN SEA!

Too OFTEN the surest sign of spring is a husband's weary smile. Winter's left him winded. A tonic helps, but what he really needs is to take a breather by the sea.

He needs the heartening food and relaxation that distinguish a stay at these hotels. The seaside lounges, modern health baths, game rooms and varied diversions. He needs to swell his lungs with clean salt air. To golf a bit. To swing a racquet, ride horseback along the surf, hike the Boardwalk at our door, and doze in the tonic sunshine on our lazy Ocean Decks.

It's surprising how little all this costs at these versatile hotels. So bring him down soon.

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announces a
SMALL SKINNER ORGAN
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fered? No kneeling, no humility, no confession! It isn't easy to be simple amid intellectual sophistication. It isn't easy to talk of sin to college professors, but even college professors can be reconverted and when they are, they become a *power* for amazing good. What we must do is to re-convert and conquer religious illiteracy."

JUNIOR WOMAN'S AUXILIARY

The Junior Woman's Auxiliary of this Diocese is wide awake to the meaning of the word "progress." Already next year's program has been worked out. Some of the subjects to be discussed next year are: Communion and Christianity; Peace; Marriage. All subjects of importance to our nation and its people.

The Fifth Annual meeting was held on Tuesday evening, May 12, in Kugler's Restaurant, and the members had the great privilege of having the Rt. Rev. Thomas Casady, Missionary Bishop of Oklahoma, as the speaker. Bishop Casady gave a real picture of the missionary situation in the Church at the present time. A large number of representatives from the Junior Auxiliary Branches was present and enjoyed hearing the Chairmen of the various committees report on the work done during the year. Each year since the Junior Auxiliary was organized new Branches have been added and three new Branches were welcomed at the meeting on May 12.

CHURCH PERIODICAL CLUB

One of the main objects of the Church Periodical Club is to serve our neighbors, and to serve them, we must first learn something about those neighbors. At both the March and April meetings, splendid opportunities were given to learn more about two of our neighbors.

Mr. R. C. Reese came in March to tell of the work at the Seamen's Church Institute at Marcus Hook; Mr. Reese is in charge of this work, and enthusiastically told of the appreciation of the men for helping them and of the splendid opportunity for missionary zeal and effort.

The April meeting was made most interesting by the visit of Miss Eleanor Deane, worker among the Italians. She spoke in such glowing terms of their temperaments, lovable qualities, and the spirit of sincere appreciation which they show for help given them; of the boys and girls, and how good books and reading matter can be of excellent service to them. The Church Periodical Club is looking forward to giving a Tea with an illustrated lecture on the work some time in October, the proceeds to be used in the Library Fund.

MRS. H. P. ONYX.

THE WOMAN'S AID
to the
Convocation of North Phila.
will hold its
ANNUAL GARDEN PARTY
at "WYCK"
The Colonial Home of
Mr. Caspar Wistar Haines
Germantown Ave. at
Walnut Lane
THURSDAY, JUNE 4, 1936
From 2.00 to 8.00 P. M.
for the
BENEFIT OF MISSIONS
in the Convocation
Entertainment
Music **Supper**
Tickets, 25 cents
A WELCOME AWAITS YOU!
In case of rain, Parish House of Christ Church and St. Michael's, Tulpehocken and McCallum Sts.

C. L. I. D. SPEAKER AVAILABLE

Announcement was made at the April meeting of the Diocesan Department of Religious Education that Miss Alice Rex, Field Worker for the Church League of Industrial Democracy, will be in the Diocese during May and will be available for speaking engagements. Miss Rex, it was said, being a vital, magnetic young person, has made a good impression with young people's groups, and it was thought that young people in the Diocese might desire the opportunity to have her as a speaker. The Rev. William MacD. Sharp, Rector of St. Paul's Church, Aramingo, is scheduling speaking engagements for Miss Rex.

LEAGUE FOR THE ISOLATED

The next meeting of the League of Intercessors of the Church League for the Isolated will be held on Tuesday, May 26, at 10.30 A. M., in Room No. 1 in the Church House, when the Trinity "Forward" booklets will be distributed. Plans are under way for Correspondence Church School Lessons in some of the rural parishes. If any of the clergy wish for information on the subject, will they please apply to Miss Dorothy Kohl, 20 Tague Avenue, Glenside, Pa.

LETITIA GLENN BITTLE,
Andalusia, Pa. *Chairman.*

That son or daughter in the home who has never heard the voice of parental prayer has not had his or her rightful inheritance.—*Exchange.*

"Fear God and work hard."—*David Livingstone.*

THE WOMAN'S AID
of the
Germantown Convocation
will hold its
ANNUAL GARDEN PARTY
Tuesday, May 26
From 3 to 7.30 P. M. at
"KRISHEIM"
the home of Mrs. George Woodward
Mermaid Lane and McCallum Street, Germantown
Special Feature
EXHIBITION
of
FLOWER ARRANGEMENTS
Cakes, candies, food products of farm and garden, including fresh eggs, jellies, jams, flowers and plants.
Cafeteria Supper
Auto service will be available from Route 23 trolley stop at Germantown Avenue and Allen's Lane, and from Allen's Lane station of Pennsylvania Railroad.
Admission, 25 cents
Proceeds for Missions in Convocation

WIFE OF BISHOP A. A. GILMAN DIES IN CHINA; WAS CHURCH TRAINING SCHOOL ALUMNUS

A cable dispatch received at the Church Missions House in New York from Wuchang, China, on April 23, announced the death in that city early on that day of Gertrude Carter Gilman, wife of the Rt. Rev. Alfred A. Gilman, Suffragan Bishop of Hankow. Mrs. Gilman's death was due to pneumonia.

Mrs. Gilman was widely known in our Diocese and was an alumnus of the Philadelphia Church Training School, graduating in May, 1901, sailing for China shortly after. In 1898 the Woman's Auxiliary of the Church voted to use the United Thank Offering presented that year to send fifty women to the mission fields. Gertrude Carter was one of these recruits. Her entire service in China has been thirty-five years.

Born in Babylon, Long Island, May 10, 1874, her father was the Rev. Frederick Brewerton Carter, late Archdeacon of the Diocese of Newark. Her marriage took place in 1905. Her husband and the three children survive her. The children are Frederick Carter Gilman, of Wuchang, China; Louise Francis Hutchins, now in Yale Medical School, and Edward H. P. Gilman, of Rockville Center, Long Island. John L. Carter, of Montclair, N. J., is a brother, and Mrs. Walter Kidde, also of Montclair, is a sister.

Church Training School Commencement Day, May 27

The Annual Commencement Exercises of the Church Training and Deaconess House will be held on Wednesday, May 27, at 3 P. M., in St. Peter's Church, Third and Pine Streets, Philadelphia, under the direction of the Rector, the Rev. Dr. Edward M. Jefferys, formerly Chaplain of the School. Bishop Taitt will officiate and the Rev. Dr. Howard Morris Stuckert will preach the Commencement Sermon.

Graduating Class—Standing, left to right: Ivy May Hardman, Florence Hardman, Virginia Owen, Marian E. Davis, Hazel L. Spink. Seated, left to right: Eva M. Edwards, Phyllis Little, Lucille M. Holladay, Elizabeth E. Morris, Zelma B. Ritter.

The Class of 1936 includes ten young women—Miss Marian E. Davis, Diocese of Connecticut; Miss Eva M. Edwards, Diocese of Alabama; the Misses Florence and Ivy May Hardman, Diocese of New Jersey; Miss Lucille M. Holladay, Diocese of Southern Virginia; Miss Phyllis Little, Diocese of Southwestern Virginia; Miss Elizabeth E. Morris, Diocese of Washington; Miss Virginia Owen, Diocese of Southern Virginia; Miss Zelma B. Ritter, Diocese of Central New York, and Miss Hazel L. Spink, Diocese of Rhode Island.

Some of these young women have completed not only the academic course but have also finished the required twenty weeks of practical work and are fully entitled to the diploma of the School. Others have completed the academic work, but have still to fulfill the requirements in practical field service. In every case, the training has embraced not only a solid theoretical instruction in the teachings of the Church but has aimed to fit these young women for actual work in parishes or mission stations.

The School is under the management of a Corporation, the President of which is the Bishop of the Diocese. The Hon. Charles Sinkler is Secretary, Mr. Robert F. Jefferys is Treasurer. The Board of Women Managers is under the Chairmanship of Miss Julia U. Sinkler. The Vice-President is Miss Ellen Morris; Mrs. Howard Wurts Page, Secretary, and Mrs. Robert F. Jefferys, Treasurer.

The Faculty includes the Ven. James F. Bullitt, Warden of the School and instructor in Church History; Rev. F. E. Seymour, Church Doctrine; Rev. Henry S. Paynter, Church Worship; Rev. Wm. McD. Sharp, Sociology; Rev. Dr. John K. Shryock, Life of Christ; Rev. Dr. F. C. Steinmetz, Pauline Epistles; Rev. Dr. Howard M. Stuckert, Catholic Epistles; Rev. Howard R. Weir, Personal Religion; Rev. Stanley V. Wilcox, Old Testament; Rev. Hugh L. Willson, English Bible; Dr. William H. Jefferys, Christian Mysticism; Dr. Orville C. King, Hygiene and Sanitation; Dr. Jane Newell, Social Case Work; Harold W. Gilbert, Music; Mrs. John E. Hill, Missions; Mrs. Wm. H. Jefferys, Social Institutions; Miss Elizabeth Frazier, Religious Education; Miss Mary Simms, Religious Drama; Miss Elisabeth Mockridge, Altar Work; Miss Ethel M. Springer, Dean, Psychology and Child Welfare. The Rev. B. Janney Rudderow is Chaplain.

The school year extends from the first Wednesday in October to the last Wednesday in May, after which the students are assigned to various fields of practical work.

HELLO, EVERYBODY!

WE'LL BE LOOKING FOR YOU AND YOUR FRIENDS!

Wednesday, May 27, 11 A. M. to 6 P. M.

THIRD ANNUAL MAY DAY FETE

Under the auspices of the Episcopal Hospital Unit of the Elizabeth P. Martin League for Service of the Woman's Auxiliary will be held on the above day on the spacious lawns of

YOUR OWN EPISCOPAL HOSPITAL

Come and see the great work your Hospital is doing! Enjoy a day of fellowship and the joy of helping in the service your Hospital is giving to thousands!

MODERATE PRICES!

ATTRACTIVE BOOTHS! MANY NEW FEATURES!

CAFETERIA LUNCH, 12 to 2 P. M.

Special Feature: A Mexican Fiesta, 4 to 5 P. M.

Given by the Following Church Schools

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The Mediator, West Phila. — St. Paul's Overbrook

Ample parking space in Hospital grounds. Entrances: Huntingdon Street, east of Front or Lehigh Avenue, east of Front.

Proceeds for Social Service and Occupational Therapy Departments of Hospital. In event of rain Fete will be held in one of the Hospital buildings.

Historical Garden Fete

SATURDAY — JUNE 13

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BURD SCHOOL CELEBRATES ITS 80TH ANNIVERSARY

The Burd School, 4226 Baltimore Avenue, Philadelphia, has sent out artistic invitations for the 80th anniversary of the institution. The celebration takes place Saturday, May 16, at 3.30 o'clock. The Burd family had most interesting connections with the famous people of their day, such as the beautiful Peggy Shippen and others of Revolutionary fame.

Tableaux of historic interest representing the Burd family promise to make the afternoon entertainment unique. The school can be reached by cars No. 34 (subway surface) and No. 13 on Walnut Street.

All Episcopalians are cordially invited to become better acquainted with this Church institution.

The Rev. Edmund L. Souder, who has spent 20 years in the Mission fields of China and elsewhere and is now on furlough, will address The Church Club at its annual meeting on Monday night, May 25, at 8 P. M., in the Church House.

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Books

The Soul of George Washington, by Joseph Buffington, Senior United States Circuit Judge (Third Circuit); Dorrance and Company, Philadelphia; pp. 173; $2.00.

Curiosity, like mercy, carries a double blessing. When an insistent question besieges the mind of a competent inquirer, the answer, when found, will profit all who are sympathetic to the inquiry. The insistent question here was as to the faith of George Washington. The author of this book, which answers it, says:

> "Some years ago I was led to feel that there was a spiritual side to George Washington we did not know and that that spiritual side was the dynamic force that enabled Washington to win the Revolution."

There have been great captains whose successes were not, as far as we know, inspired by religious faith, or indeed by anything but love of power; and there have been great captains whose faith did not bring them victory. What then are we to say of Washington and his victory? Only that he was a man of faith and was victorious? That would be an understatement. Washington's own testimony is that his faith supported him in discouragement. However limited must be our generalizations regarding faith and its power in this as yet faithless world, here was a man who lived by faith.

But did he live by faith? Was Washington a man of faith, and what was its quality and specific direction?

Appraisals of contemporaries lack perspective. But appraisals of precursors lack interpretation. Washington lived in the Age of Reason, when men who set down their thoughts did so in a style which today we call clear but formal. Now formality is necessarily cold. Its very purpose is the avoidance of the personal and subjective. Hence Washington's recorded sayings, even when they deal with religion, have a cold sound. "Divine Providence," "Heaven," "Being," and the like equivalents for God, carry a Deistic atmosphere. Was Washington, after all, a Deist, one who recognized the necessity of a personal primum mobile but attributed to him no interest in the affairs of men?

It is abundantly clear from Washington's letter and public documents that his Deity was one who took a most active interest in the affairs of men and regularly intervened in them whenever He deemed it desirable for the ultimate triumph of right. It is clear that Washington had a profound faith that God ruled the world and that he did so for good. It is further evident that Washington was a religious man: one who worshipped his God; relied on him; submitted to His guidance; and desired His protection for his troops and for his country.

The evidence that Washington accepted the Divinity of our Lord, and that he was a Churchman, is not overwhelming in quantity, but is still amply sufficient in probability. There is an entry of his baptism and of the names of his godparents; his mother was a Churchwoman; so was his wife; his intimate friend, John Marshall, records that Washington was "a sincere believer in the Christian faith;" he regularly attended church when not in the field, and in the field had "Divine service" performed as often as conditions permitted (we are not told the nature of the service); and on a few occasions there is specific mention of his attendance at Communion. As to this last, we must recall that there would be no occasion to emphasize it apart from attendance at church.

Judge Buffington has put his fellow-citizens much in his debt by assembling the evidence for Washington's faith and by the delightfully informal, clear, and convincing way in which he has set it before us.

SPENCER ERVIN.

Youth Welfare in Philadelphia, by Francis M. Wetherill, M.A., S.T.M., D.D.; John C. Winston Co., Phila.; pp. 259; $2.00.

There have been most favorable reviews of the comprehensive studies contained in this book by Dr. Wetherill and of the many constructive suggestions submitted by the author, which have appeared in the editorial columns of *The Evening Bulletin* and in some of the Church papers. The author is long known in this Diocese as the founder and present Grand Commander of the Knights of St. John, besides in his

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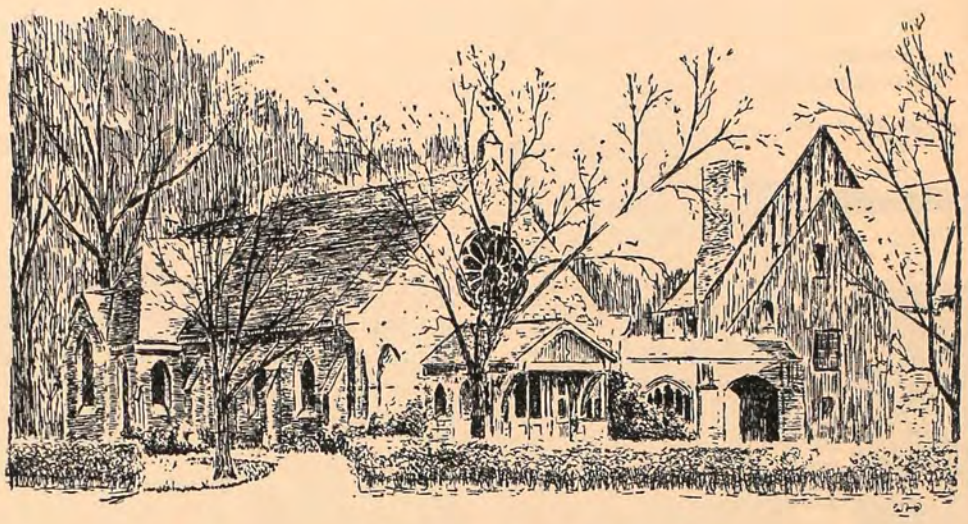

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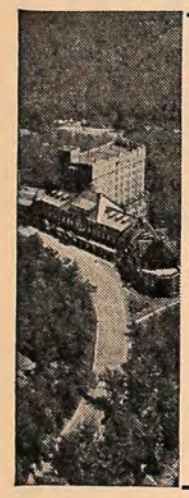

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parochial connections as a former Assistant at Christ Church, Philadelphia, and as a former Rector of St. John Baptist, Germantown.

Youth Welfare is a compendium of welfare service affecting the youth of Philadelphia and vicinity, both public and private. It gives evidence of having grown out of a thesis or special study undertaken in connection with the Pennsylvania School of Social Service. It is most thorough and detailed in giving information and reporting the variety of service rendered throughout the community on behalf of youth and should be of great value as a reference book and a basis for study by social workers and religious leaders who desire to know the cumulative experience of the community in its efforts to meet the needs of youth.

Dr. Wetherill is particularly sensitive to the contribution made through Sunday Schools and Church Societies toward the stabilization and contentment of youth. He is critical of Institutional care of delinquents and dependents, and extremely appreciative of all efforts toward self-expression and development of responsibility.

The book gives abundant evidence of much painstaking and thoroughgoing study and bears witness to the earnest purpose and sympathetic understanding of the author in his personal commitment to a life-time service on behalf of young people through the Church.

P. R. STOCKMAN.

—

Talks on the Prayer Book Gospels, by Francis G. Burgess; Morehouse Publishing Co., 1936; pp. 210; $2.00.

An interesting, illuminating and simple commentary on the Gospels of the Day, suitable for meditations by busy people, for a few minutes of devotional reading, or for Bible Classes.

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The Rev. Hugh L. Willson, Vicar of St. Andrew's Chapel, West Manayunk, reports the Chapel is greatly in need of a Baptismal Font, and if any church is discarding its old one, the gift of the old one to St. Andrew's Chapel would be appreciated. Mr. Willson says the Font at St. Andrew's was a relic from the past century and that it disintegrated during the Easter activities and is quite beyond repair.

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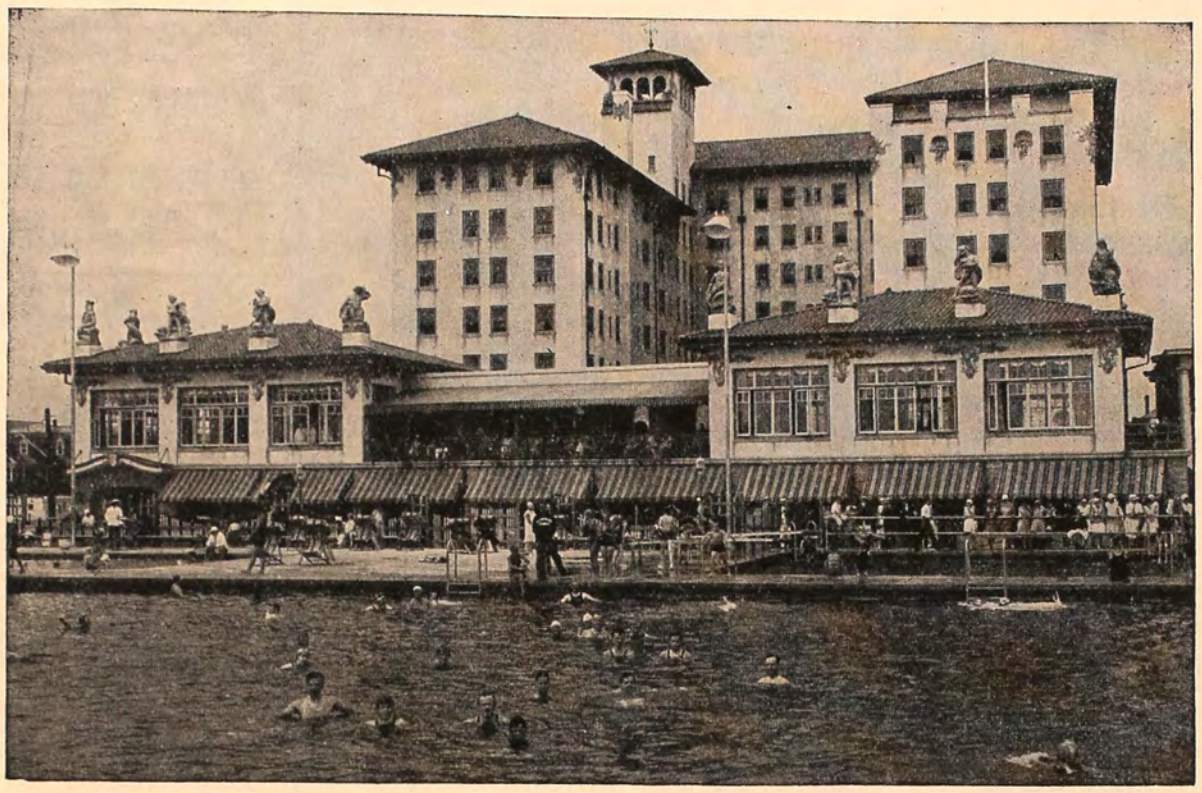

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In Memoriam

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

REV. HOWARD W. FULWEILER

Minute adopted by the Clerical Brotherhood of the Diocese at its meeting, Monday, April 27, 1936:

"The Rev. Howard Wells Fulweiler was born in Camden, N. J., on September 18, 1885. He attended the public school in Camden and then entered the Radnor High School, from which he graduated about 1904. After graduating from the Radnor High School, he entered the University of Pennsylvania, from which he was graduated in the year 1908. In the year 1911 he was graduated from the Philadelphia Divinity School.

"Soon after graduating from the Divinity School, he went out to South Dakota to work under the Bishop of that jurisdiction, the Rt. Rev. Frederick F. Johnson. It was he who ordained him to the Diaconate in 1912. In 1913 he was advanced to the Priesthood by the Rt. Rev. George Biller. For thirteen years he labored in this field, the time being divided between two parishes—St. Mary's, Mitchell, and St. Paul's, Brookings.

"During the years 1925-1926 he was connected with the Proctor Foundation at Princeton, N. J.

"In 1927 he became the Rector of St. Mary's Parish, Northfield, Vt. At the time he was Rector of St. Mary's he was Chaplain to the Episcopal students at Norwich University.

"In 1929 he became the Rector of Christ Church, Media, Pa., of which he was Rector when he passed away.

"About eight months ago he began to complain of feeling unwell, but, being a man of robust health, he was disposed to think little of it. But the time came when he had to go to the hospital at Media. It was not long before the diagnosis pointed to an operation and he was admitted to the Episcopal Hospital as a patient on March 25, 1936. It

(*Continued on Page 269*)

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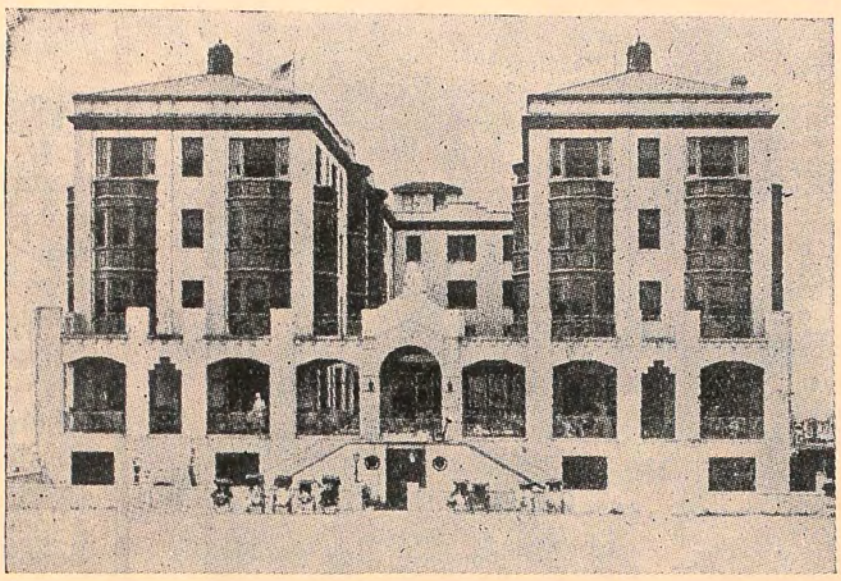

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(*Continued from Page 266*)

was plain that he could not recover. On the 17th of April, at 6.50 in the evening, he passed away very quietly.

"Through all the intense suffering after the day of operation till he passed away, he showed a beautiful graciousness to all about him and manifested a fine, rare fortitude of spirit. Three days before the end, he was conscious only at intervals. During these conscious moments, he was full of the emotion of Christian love, and once exclaimed to his wife, 'I am full of love for everybody in the world.' He was a man of great patience, with a rare capacity for friendship. He was a man with an intelligent and firm grasp of the essentials of the Christian faith, and his passing was not death, but rather the gateway into a fairer and finer clime.

"He could say:

"'O joy that seekest me through pain,
I cannot close my heart to thee,
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be.'"

CHARLES A. RANTZ,
JAMES O. MCILHENNY,
JOSEPH MANUEL.

FREDERICK McOWEN

Frederick McOwen, a fellow member of the Vestry of St. John's Church, Lower Merion, Pennsylvania, has been called to his last rest.

Mr. McOwen, one of the early members of St. John's Parish, and Rector's Warden since 1917, by his quiet, but consistent, Christian example, and by his great liberality to St. John's, was largely responsible for the spiritual growth of the Parish and the enlargement of the facilities of the church.

The members of the Vestry, having directed that an appropriate minute be made of Mr. McOwen's death, wish to express in this present form the great loss that they, and St. John's Parish, have sustained, and to extend to Mrs. McOwen their sympthy in her hour of bereavement.

A. E. CLATTENBURG, *Rector*;
THOMAS FISHER, *Warden*;
HERBERT B. TILY,
STEPHEN B. TILY,
HENRY B. MCLAUGHLIN,
WILLIAM C. SHEETZ,
SPENCER D. WRIGHT, JR.,
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PETER C. HESS,
WILLIAM W. WALKER,
VICTOR WIERMAN,
WINTHROP L. BIDDLE, *Secretary*.

GEORGE R. PACKARD

On January 10th, 1936, Almighty God, our Heavenly Father, called to his eternal reward our beloved and

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esteemed associate, George Randolph Packard, a Vestryman of the Church of the Good Shepherd, Rosemont, Pa., since April 11th, 1898.

During his thirty-seven years of consecrated interest and activity in the life of this parish George Randolph Packard served from April 20th, 1903 until April 11th, 1905, as Accounting Warden; from April 28th, 1908 until December, 1913, as Secretary of the Vestry; and from January 7th, 1926 until October 1935, as Rector's Warden, resigning that office on account of ill health.

To the activities of the parish he gave ever generously of his ability, of his time and of his resources, in a deep spirit of personal consecration to God and His Church. Though a leader of high caliber and a strong personality, his life was charged with a humility which characterizes the true servant of God.

In testimony of our deep corporate and individual gratitude for our association with him and in recognition of our immeasurable loss, we, the Rector, Wardens and Vestrymen of the Church of the Good Shepherd, Rosemont, Pennsylvania, do hereby record our sincere affection and sorrow, praying that God may grant him increasing light and joy in the life of more perfect service, and, praying for his bereaved Loved Ones the grace and consolation of the Holy Spirit.

REV. HOWARD W. FULWEILER

"Resolved: That the members of the Vestry, including the Wardens, of Christ Church, Media, take this means of expressing their regret of the loss of the Reverend Howard W. Fulweiler, for several years Rector of this parish; his untiring efforts as a priest and pastor will long be remembered; and the members of the Vestry express their deepest sympathy to Mrs. Fulweiler and the members of the family.

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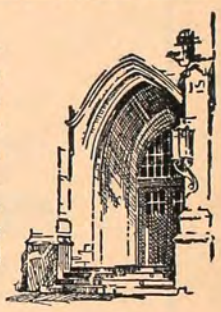

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